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Jerusalem should recognize autonomy of Diaspora, Dr. Prinz advises Congress

TEL AVIV (JCNS)-

The slogan of the centrality of Israel in the scheme of Jewish survival was described by the chairman of the World Jewish Congress' governing council as "utterly meaningless."

Dr. Joachim Prinz told a Tel Aviv session of the WJC, during a debate on the role of Israel and the Diaspora, that Israel should recognize and respect the autonomy of Diaspora Jews.

"The great tragedy is that the majority of Israeli leaders are in contact with organized pro-Israeli Jewish communities," Dr. Prinz said. "This does not mean that Israel is not a factor in the life of the great majority of Jews, arousing their emotions and stimulating them to visit Israel. But this is a far cry from the enunciation of the grand principle of Israel's centrality.

"Let me be brutally frank," said Dr. Prinz. "Israel cannot solve the problems of the Diaspora, neither political nor social problems, nor even cultural problems."

He cited three recent examples illustrating the profound differences of view between the majority of American Jews and Israel--on attitudes to Vietnam, war support for Nixon and the decision to hold a military parade in Jerusalem on Israel's 25th anniversary, all of which had estranged many American Jews particularly among the youth, he claimed.

Dr. Joachim Prinz

Arye Louis Pincus, chairman of the World Zionist Organization, argued on the contrary that "without Israel playing a central role in Jewish survival there is no Jewish future." The WZO leader said that Jewish survival could not be achieved through any equal partnership with Diaspora Jewry. He said Jewish life in the Diaspora was being eroded, and gave examples of the increasing rate of assimilation and the number of intermarriages.

The non-Jewish world, said Pincus, considered Israel as the "mouthpiece" of Jewry whenever it was in distress--"the only country that has or can make a decisive contribution to Jewish problems like Soviet Jews or Jews in Arab countries." Israel's successes in recreating and reviving Jewish culture, the Hebrew language and new educational programs gave it "a pivotal role in the Jewish image," said Pincus.

Though he reaffirmed Diaspora Jewry's right to criticize Israel, Pincus declared: "Don't confuse the right of criticism with the right to make decisions." He was opposed to the idea of setting up consultative machinery between Israel, the WZO and the WJC and dismissed it as "yet another Jewish parliament." He favored rather a recommendation of Dr. Nahum Goldmann, WJC president, of "a non-institutionalized body" representing major Jewish world organizations and Israel.

Father sees four sons parachute together

By MOSHE RON
CJN Israel Correspondent

JERUSALEM-

The ranks of the Israeli parachutists have recently been increased by the addition of four brothers. Even veteran parachutists showed keen interest when watching the scene where the four brothers prepared to jump --one after the other.

Guest of honor on this occasion was the father of the four who was watching with a beating heart. It was his birthday present from his sons. At the end of the Second World War, Eliezer Rosenfeld was a lonely and broken man. His wife and children had been killed by the Nazis. So had most of his family. He decided to leave for Eretz Israel and there he married again and became the father of seven children.

He preached to them constantly not to be weak; only strong Jews could avoid further disasters. Their education did not fail them. The oldest son, Ben-Zion, 25, attended the Kfar Haroe Yeshiva of Rabbi Neria and later became a parachutist in the Israeli army.

His brother Naftali, 23, followed in his footsteps. He and Ben-Zion were serving in the front line in the War of Attrition. Their father was very worried when he heard that his two sons took part in many actions in enemy territory.

Later, the third son, Moshe, 22, joined the army and was sent to the front. He also became a parachutist. "I am not afraid," said father Eliezer, who works as a ritual slaughterer. "But three sons in the front line was too much for me." He only calmed down when the truce was announced.

Now came the turn of the fourth son, Shlomo aged 20. He joined the army as a parachutist. "Our oldest brother, Ben-Zion, showed us the way," says Naftali. "But without the educational background and the personal example of our father, we would not have reached such high grades of education and volunteer work."

The four brothers jumped together--Ben-Zion and Naftali as reservists and Moshe and Shlomo as regular soldiers. A short time ago the four brothers thought of an original birthday present for their father. They decided to ask the military authorities for permission to jump together in front of their father. The authorities agreed.

The chief commander of the parachutists, Brigadier Emanuel Shaked, invited the father and his four sons to visit him after the jump. It was a special pleasure to see such a family, he said. I was told that in another two years, the fifth brother will also join the parachutists. Maybe the sixth child will become a girl parachutist. (But in the meantime, the religious establishment at which this daughter is studying, is against the enlistment of girls.)

"I received nearly the same education as you did," the commander told the four brothers. "I was also religious and a member of the Board of the Yeshurun Synagogue in Jerusalem."

Naftali who is today a student of physics at Bar-Ilan University, had a request to make to the commander. After being injured he was posted from the reserve parachute unit to a service unit. Now he asked him to be returned to the parachutists. The commander smiled. "What a special race," he said and departed with a warm farewell from this courageous family.

The family that jumps together stays together. Top, Reb Elierzer Rosenfeld watches his four paratrooper sons jump. Bottom, from the left are Ben-Zion, Naphtali, Moshe, the father and Shalom Rosenfeld. (IPPA Photos)

Moroccans will be helped if necessary declares Kanee

JERUSALEM (JCNS)-

The Canadian Jewish Congress has taken steps to ensure that if the political situation in Morocco deteriorates, Moroccan Jews wishing to join families in Canada will be permitted to do so.

This information was conveyed to the world executives of the World Jewish Congress by Sol Kanee, president of the CJC. He said consultations have taken place with Canada's immigration minister, and he now was in a position to make this statement.

"The position of Jews in Morocco depends to a very considerable extent on the safety of the person of King Hassan," Kanee told the delegates.

The Canadian Jewish Congress was devoted to Jewish survival within Canada and to the centrality of Israel, he said.

Describing his community's actions on behalf of Jews in Arab countries, Kanee told delegates of Canadian diplomatic action during 1970 which led to the lifting of restrictions of Jews wishing to leave Iraq, many of whom had come to Canada. It was their hope that the 450 Jews still remaining in that country would now be permitted to leave. He regretted that despite much world pressure the Jews of Syria were still being subjected to barbaric treatment by the Syrian government, which so far had failed to respond.

Sol Kanee

Nothing came of the previous offer from Bourguiba of Mideast talks

By GEOFFREY PAUL

LONDON (JCNS)-

In the mild excitement aroused by President Bourguiba's offer to mediate dialogue between Arabs and Israelis, the fact seems to have been overlooked that he made almost the same proposal just over eight years ago and in almost the same terms.

He said then, as he said last week in Geneva, that the Palestinians had to be a principal partner in the talks with Israel and he declared then as he declared recently in an interview with an Italian newspaper, that Tunisia would be ready to help in establishing contacts.

Nothing came of this "initiative" at the time. On the Arab side, there was total rejection of his implied readiness to accept the existence of the state of Israel and on the Israel side, deep suspicions of his motives in offering his own proposals. But Israel's then foreign minister, Mrs. Meir, just as Israel's present foreign minister, Abba Eban, expressed readiness for a meeting with the Tunisian president to explore his proposals further.

What he said in Geneva does not suggest there has been a dramatic change in his thinking. Israel was linked together with racialists, colonialists and the devil. The Arabs had a right not to be occupied and humiliated and the Palestinians to a homeland. The most he offered the Israelis was "the right not to be exterminated and cast into the sea."

Israel warned end disparities

By FRANCOISE GOSSELIN
MONTREAL-

A member of the organization committee of the Sephardic Federation of Canada told an audience of 200 francophones that the state of Israel must concentrate on ending social disparities which exist within its communities and which weaken the Jewish state.

Haim Hazan issued his remarks on the condition of francophone Jews during the First Congress of the Sephardic Federation of Canada last week at the Ritz Carlton Hotel.

He explained the differences which exist socially, culturally and economically between Sephardic Jews from Asia and Northern Africa and Jews from Europe and America.

Hazan, professor of French of the Protestant School Board of Greater Montreal, explained that "scholars have been interested in determining causes and advancing remedies for the differences which have existed through history."

The compiled research forms the basis for a series of books called **Les Nouveaux Cahiers**.

Hazan said that the average income of African or Asian Jews is lower than that of American or European Jews. Added to this is the fact that African and Asian Jews have larger families which reduce the income per capita.

"Prestigious professional jobs in Israel are held by European and American Jews and Sephardic representation in government is far from adequate, being only 16 per cent of the total population," he added.

Regarding education, Hazan declared: "The total of Sephardic university students is but five per cent of the total Israeli population."

"Who is to blame?" asked Hazan. To answer he cites two authors from **Les Nouveaux Cahiers**.

The first is taken from an article written by Elie Aliachar, president of Le Conseil de la Commission Sepharade a Jerusalem. He blames Sephardic leaders in Israel for failing to help the more needy Sephardic Jews in the world.

The last quote is from H. Zafrani, specialist on Jewish Moroccan culture. He believes Moroccan Jews have long been frustrated in believing they have no culture. Zafrani says they must be made aware of their culture by arousing them to become scholars and researchers.

Jerusalem is accused of fumbling oil issue

TEL AVIV (JCNS)-

There is enough oil in Israel to supply the country's fuel needs for at least 10 years, according to a number of Israeli and foreign experts, but very little has been done to find it. Professor Louis Weeks of the U.S. has accused the Israeli government of "fumbling" the issue. He estimates there are oil reserves of at least 70 million tons and a similar amount in the form of gas.

Experts are also aware the Sinai peninsula, one of the richest potential oil sources available to Israel, remains largely unexplored because the company with prospecting rights to most of the area stopped drilling.

A senior official of an Israeli prospecting company said the Lamidbar Company, owned by King's Resources of Canada, which received exclusive rights to most of Sinai in 1968, stopped drilling after excavating three dry holes when the Egyptians began heavy shelling.

Israel not involved in Superstar film

JERUSALEM (JTA)-

The fact that the film **Jesus Christ Superstar** was shot on location in Israel in no way absolves it of charges that it is anti-Semitic in content, Arnold Forster, general counsel to the B'nai B'rith Anti - Defamation League, said here. He accused producer - director Norman Jewison of hiding behind the fact.

Forster said he had extended conversations with various Israeli government authorities who indicated that the government gave neither explicit nor implicit approval to the American rock opera based on the Crucifixion. The ADL and other Jewish groups in the U.S. have charged that **Jesus Christ Superstar** is anti-Semitic and will have an adverse effect on Christian-Jewish relations. Forster said he concluded from his inquiries that the Israel government was not involved in the preparation of the script or in the making of the movie, but did not bar the filming because there is no censorship of movie production in Israel. "Nobody should be fooled by assertions that **Jesus Christ Superstar** has any endorsement of any authoritative Israel source," he said.

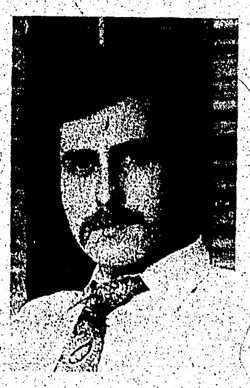
Activities of Arab friendship movement lubricated by ample funds

By MARK MEDICOFF
CJN Quebec Bureau Chief

Second of four parts

MONTREAL-

The effect of the Arab friendship movement cannot be calculated statistically, but there is mounting evidence the work of the number of societies has established their presence in the public eye.



Mark Medicoff

During the last year, a great number of paid advertisements have appeared in newspapers throughout Canada, indicating large sums of money are being spent for that purpose. In the last eight months two Arab periodicals in English, French, or Arabic have appeared on the Vancouver and Montreal scenes.

The Federation of Arab Canadian Societies is the umbrella organization for chapters located from Montreal to Vancouver. The organization's leadership is not composed of frenzied radicals, but of housewives, professionals, and academics. Each region is headed by a federation vice-president. In Quebec the chief is Edmond Omram, while in the West Hussen Shibbely acts as co-ordinator. The Ontario head is Alben Salloum.

The federation's president is Jim Peters, a burly Ryerson professor who was born in Scotland, but who exposes the cause with more zeal than any Arab national. He stresses "we must face up to the challenges of being an Arab."

In Toronto, Peters helps run a school for Muslim, Christian, and Druze children, in Arabic where the youngsters are taught Arab culture, songs, and language arts by three part-time teachers. The school, reports Peters, does not have a political orientation. "We try to keep it non-political, but it is inevitable that some sort of political activity will creep in."

Peters believes Jewish discrimination is more pronounced than ever before because "the Jews of Toronto are taught to hate us (Arabs)." He describes the Jewish day school system as a "hate session, where members of one ethnic group teach members to hate another group."

As a result of a $2,500 grant from the Ontario government, a $7,000 grant from the federal government, and $500 in donations, Peters and his group have established a community centre with the co-operation of the Cross and Crescent Association of Toronto and the Arab Palestine Association.

The centre, which is opened from 2 to 6 p.m. was inaugurated last November, and acts as an information and immigrant aid headquarters. The centre's committee is looking for more space in which to carry on their growing activities.

The political actions of the federation in Toronto have been limited to one demonstration, a representation to the parliamentary committee of the Conservative Party on multi-culturalism, and a brief visit with External Affairs Minister Mitchell Sharp where they compalined about his "Israeli bias' and his foreign policy.

This year the organization plans to charter an eight week flight from Air Egypt to visit Egypt for "educational" purposes.

According to a progress report submitted by Peters at the recent convention of the federation, the organization is "destined for troubled times in Canada."

Jim Peters

"Our Jewish citizens," he says, "are being taught to hate us and they seek to communicate this feeling to the general population. Our cause is largely misunderstood by the Canadian public."

Information materials for the various societies are mainly supplied by the 10-year-old Arab information centre on Metcalfe Street in Ottawa. Canadian Jewish Congress Vice - President Saul Hayes said more propaganda has been distributed recently than he can remember. He believes much more money is being spent on personnel and the media than ever before.

The centre's director is Egyptian - born Yehia Aboukre, who also writes some of the pamphlets himself. His assistant at the centre is also Egyptian, indicating Egypt has a pronounced influence in Arab information centres. The centre is officially an agency of the League of Arab States.

In Ottawa, the federation has a particularly vitriolic spokesman in Ayala Singh, a middle-aged mother of four who is in close competition with Michel Chartrand for 'frankness.'

Mrs. Singh runs the Palestinian Rights of Ottawa, and the Ottawa Emergency Committee for Palestinian Rights. She describes Zionism as "political Nazism, which has perpetuated the big lie." She expresses angry indignation the world suffers the guilt of six million Jewish dead. "In fact," she says, "many more soldiers and civilians perished on the battle grounds."

WORLD NEWS

Resignations 'pour in' after motion to bar rabbis officiating at mixed weddings

NEW YORK (JTA)-

Rabbi William Berkowitz, president of the New York Board of Rabbis, said that he expected "a number" of members would leave the NYBR "without further ado" in response to adoption of its resolution last Friday barring membership to rabbis who either officiate at mixed marriages or refer to colleagues couples seeking a rabbi for that purpose.

Rabbi Joseph Glaser, executive vice-president of the Central Conference of American Rabbis, the Reform rabbinate, who said at the meeting he planned to challenge the legality of the vote for the resolution in civil court, told the **Jewish Telegraphic Agency** that he had been told that letters of resignation by CCAR members were "pouring" into the NYBR office.

Rabbi Glaser said many of those resigning were Reform rabbis who were not in violation of the membership ban but who were "disgusted" by it. Rabbi Glaser called the resolution "short-sighted" and predicted it would lead to the "dissolution" of the NYBR, which represents Orthodox, Conservative and Reform members.

Rabbi Berkowitz stressed that the NYBR had no plans at present to set up machinery to expel members who refuse to end such officiating or such referrals. He said it was expected that "a kind of honor system" would prevail which would make such machinery unnecessary.

Rabbi Berkowitz confirmed reports that the failure of the 84th annual CCAR convention last month to vote a ban on such officiating by its members led to the NYBR meeting and approval of the membership ban, which he said was "unprecedented" for such an organization of rabbis. The CCAR delegates approved a resolution strongly opposing such officiating by members but also approved an amendment upholding the CCAR's standing position that each member had the right to act in such matters in accordance with his interpretation of Jewish tradition.

Rabbi Berkowitz said he had discussed briefly at the meeting with Rabbi Glaser the latter's statement he would challenge the ruling in civil court. Rabbi Glaser told **The JTA** that he was "extremely reluctant" to bring the issue into civil court and would prefer to have it handled by a Beth Din (rabbinical court) if one could be arranged which would be "objective."

The mixed marriage issue was raised by the Rabbinical Alliance of America, an Orthodox group opposed to Orthodox participation in any organization that includes representatives of Reform and Conservative Jewry.

The alliance issued a statement assailing the Rabbinical Council of America, another group of Orthodox rabbis, for adopting a resolution at its convention last week which called on members to dissociate themselves from rabbinic bodies that perform mixed marriages. The Rabbinical Alliance charged that the resolution was based on "the unavoidable and dangerous implication" that if the "non-Orthodox clergy" do not perform mixed marriages, "all their other actions that are clearly contrary to the Torah can be overlooked."

The Rabbinical Alliance claimed that even opposition to mixed marriages which are "the sole target" of the Rabbinical Council's resolution would accomplish nothing as long as the council continues it association with the NYBR, the Synagogue Council of America "and other similar mixed religious groups."

U.S. goods to cost Israel millions more: Sapir

JERUSALEM (JTA)-

Finance Minister Pinhas Sapir told the Knesset Finance Committee last week that recent price increases in the United States would cost the Israel government $250 million more this year than last in purchase of such basic foodstuffs as wheat and animal fodder. He made the statement in a report on his visit to the United States last month.

He also said he had learned that nowhere in the U.S. or Europe did the concept of retroactive wage agreements exist. (American sources pointed out that it was a common practice in labor agreements in the U.S. to apply provisions of new agreements, approved after expiration of prior pacts, retroactively to the date of the expiration of the prior contracts.)

Sapir said it was "quite common" for wage agreements in Israel to be signed 12 to 18 months after they were supposed to become effective, forcing employers to pay "massive" retroactive wage bills. He said he would propose to the cabinet soon legislation to end the practice in Israel.

Sapir said this would force employers and unions to sign agreements on time and avoid the "phenomenon" of one group of workers holding out until they could see what another group had been able to gain before themselves agreeing to a new pact. He said he hoped that his proposal would be accepted and that new wage pacts for 1974-75 would be signed "on time." He said retroactive wage agreements was one of the main causes of inflation in Israel. He listed as other causes government subsidies for basic commodities, price rises abroad and construction which he called "inflational dynamite."

Sapir used the term "jihad" -- Arabic word for a holy war--to describe criticisms voiced by the Bank of Israel and the Israeli press against the government's 90-day price freeze.

Pinchas Sapir

Moshe Dayan, Israeli defence minister, heads to the marriage ceremony with his old friend, Mrs. Rachel Korem. The two were married after a long romance. (IPPA Photo)

Tying knot unravels new political glamor for Dayan

By ROYSTON ALLEN
CJN Tel Aviv Correspondent

TEL AVIV-

Moshe Dayan married his old friend Rachel Korem with the bare minimum of ceremony--just a few friends of his and the rabbi's to make up the "minyan," the 10 Jewish males needed before a marriage can begin or prayers can be said.

The chief rabbi of the Israeli defence forces, Tat-Aluf (General) Mordechai Piron, renowned for his liberal attitudes, conducted the traditional ceremony in his Bat Yam home just outside of Tel Aviv.

Before the actual wedding ceremony, Dayan filled in the Jewish wedding contract -- the "Ketubah" -- in which he "guaranteed" to pay his new wife IL 100,000 if he divorces her.

Just how much he paid his ex-wife Ruth whom he divorced in December 1971, is uncertain. The Israeli defence minister was married to Ruth for 36 years and for the past few decades prior to their divorce the marriage was in name only, according to several magazine stories published here.

His alleged love-life has given the local gossip columnists a gold-mine over the years culminating—with the former Mrs. Dayan's book dealing extensively with Moshe's affairs.

In reality, this latest marriage to a very attractive, blonde aged 47, is his third. Before he married Ruth, Dayan helped a young Jewish "illegal" immigrant to stay in then-Palestine by marrying her and thus permitting her to get Palestinian citizenship under the strict immigration rules of the British Mandate. Almost immediately afterwards he divorced her.

Dayan reported for work on time the day after his marriage and there were no immediate plans for a honeymoon. The newlyweds will live in Dayan's luxurious villa in Tzahhala, a very exclusive suburb of Tel Aviv where the former Mrs. Korem had been acting as Dayan's hostess since his divorce from Ruth.

The villa has its own helicopter landing pad, police guards at the door and a fortune in archeological artifacts which make up Moshe Dayan's own private museum.

Divorce and remarriage in Israel do not have the same connotations that they do in non-Jewish countries.

Most Israelis wish him well and perhaps feel a little envious of his Don Juan reputation.

This latest event will not harm his political standing one iota. If, as he has recently stated, the Labor Party does not agree with his stand on the occupied territories, and he decides to go it alone on a separate platform when the elections roll around later this year, the added glamor can only help.

Arabs seek talks with West before '74 to hike oil prices

VIENNA (JTA)-

Militant Arab voices within the world's richest oil cartel want new talks with Western oil companies before the end of this year aimed at higher oil prices, oil industry sources said.

This was revealed after a two-day meeting of the cartel, called the Organization of Petroleum Exporting Countries (OPEC), whose 11 members, mainly Arab states, produce 85 per cent of the world's oil. The meeting was held at OPEC's Vienna headquarters.

The sources said Arab members want an extraordinary OPEC conference here in September to plan strategy for the new price talks. A present agreement between OPEC and the companies which buy its oil provides for a 2.5 per cent inflationary factor clause. But the Arabs say inflation is running as high as eight per cent and they want a revision of the agreement plus compensation for the money they say they are losing.

OPEC got more money for its oil just two months ago by demanding "full compensation" for the 10 per cent devaluation of the U.S. dollar. The companies offered six per cent at first and in the end agreed to pay 12.5 per cent. The Arabs were said to have wanted to make the new demands at the last meeting, but more moderate non-Arab OPEC members were against it.

The three U.S. groups involved are the Oasis consortium comprised of five companies; Occidental Petroleum; and American Overseas Petroleum, composed of Texico and Standard Oil of California. The three firms produce 1.3 million barrels of oil a day out of Libya's total daily production of 2.3 million barrels.

According to Muntasser, Libya proposes to pay them only the original cost of their installations less depreciation for tax purposes. They will not be compensated for the value of their annual production or for the cost of duplicating their installations. American oil investments in Libya are estimated at slightly over $1 billion but their current value is calculated at four times that amount.

Right wing losing West German public support: security service report

BONN (JTA)-

The extreme right wing continued to lose ground in West Germany last year and poses no present danger to the state according to a report by the security services released by Interior Minister Hans Dietrich Genscher at a press conference here.

The report cited the decline of the neo-Nazi National Democractic Party (NPD) and other radical right groups and a sharp drop in acts of terror and violence by right wing extremists between 1971-72.

The overall membership in rightist groups declined slightly--from 25,000 in 1971 to 23,000 in 1972--and the number of such groups dropped from 129 to 123 in the same period. NPD membership fell from 28,000 in 1969 to about 14,500 last year. The party, while not broken, has been crippled by the lack of financial contributions and is no longer represented in the provincial parliaments, the report said.

Other right wing groups have also lost public support. These include Dr. Gerhard Frey's Deutsche Volksunion; the Neue Rechte; the Nationalsozialistische Kampfsgruppe Grossdeutschland, made up of fanatical Nazis; and the militant secret organization Europaeische Befreiungs front, the report said.

Acts of violence by right wing extremists fell from 428 cases in 1971 to 263 cases last year. But radical right newspapers and periodicals enjoyed a rise in circulation and their number increased from 55 in 1971 to 60 in 1972. They now have a total circulation of over 200,000 of which the **Deutsche National - Zeitung** acounts for 112,000, the report said. But it concluded that the extreme right has little hope of influencing public opinion in West Germany today.

Murder of Iraqis continues: widow

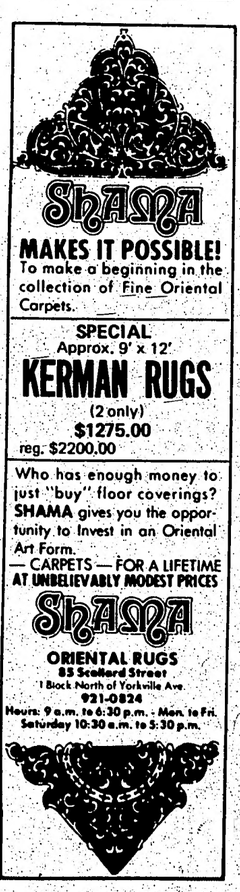
NEW YORK (JTA)-

The widow of an Iraqi Jew hanged in Baghdad four years ago, charged here that Jews in Iraq continue to be murdered, kidnapped and tortured by the Iraqi government. Mrs. Adile Dalal, 38, who said she managed to escape from Iraq a few months ago, appeared at a private press conference arranged by the Committee of Concern for Jews in Arab Countries, an organization headed by Gen. Lucius Clay, U.S. army, retired.

Appearing with Mrs. Dalal was an Iraqi Jewish youth in his 20s who said he was spirited out of Iraq recently by a professional smuggler who charged him $500. The young man identified himself as David Abraham, a pseudonym he assumed to protect members of his family still in Iraq. He and Mrs. Dalal said they were here to "tell the world about the worsening condition" of the remaining 350 Jews in Baghdad.

Mrs. Dalal, speaking fluent English, described her personal ordeal. She said the harassment of Iraqi Jews started immediately after the Baa'th regime took power in July, 1968. She said her husband, Yitzhak Dalal, was arrested on Jan. 4, 1969 by "four people with tommy-guns who knocked on our door in the evening of that day." She said she had no word from her husband from that time until Aug. 24, 1969 when she heard on the radio that he was about to be hanged. Dalal was 43 at the time of his death.

"I was not allowed to see him before he was executed. No rabbi was called to the death scene. He did not get a proper burial," Mrs. Dalal said. She said that when she visited the supposed site of his grave two days later, she found it vandalized.



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Cheated Greek Jew assisted by Congress

By T. Schnurmacher
MONTREAL–

In 1971, Dimitri Sevapsides was cheated out of his dairy business. The father of six children was left penniless. Sevapsides, who had immigrated to Canada from Greece in 1962, turned to the Canadian Jewish Congress for help. A letter from Salonika's Jewish community arrived and Sevapsides was given all the help he needed.

Sevapsides was well known to the Jewish community in Salonika for many of them were alive thanks to his courage and ingenuity. As a youth he saved hundreds of Jews from deportation by the Nazis during the Second World War.

Risking his own life, he arranged to hide numerous Jewish families with the Greek partisans in the mountains.

He recounts some of his experiences: "When the Germans gave out the yellow stars to the Jews living in our village, it hurt us. We had grown up with these Jewish people. They were our friends and neighbors.

"Greek families hid Jewish friends in attics and basements for a short while. Later, two buddies of mine and I used all kinds of tricks to spirit them to the mountains right under the nose of the Gestapo.

"We sneaked yellow dye into the compound where hundreds of Jews were being held. Several of them smeared the dye on their faces to make them look very sick. The Nazis transferred them to a jail with lesser security and we helped them to escape from there."

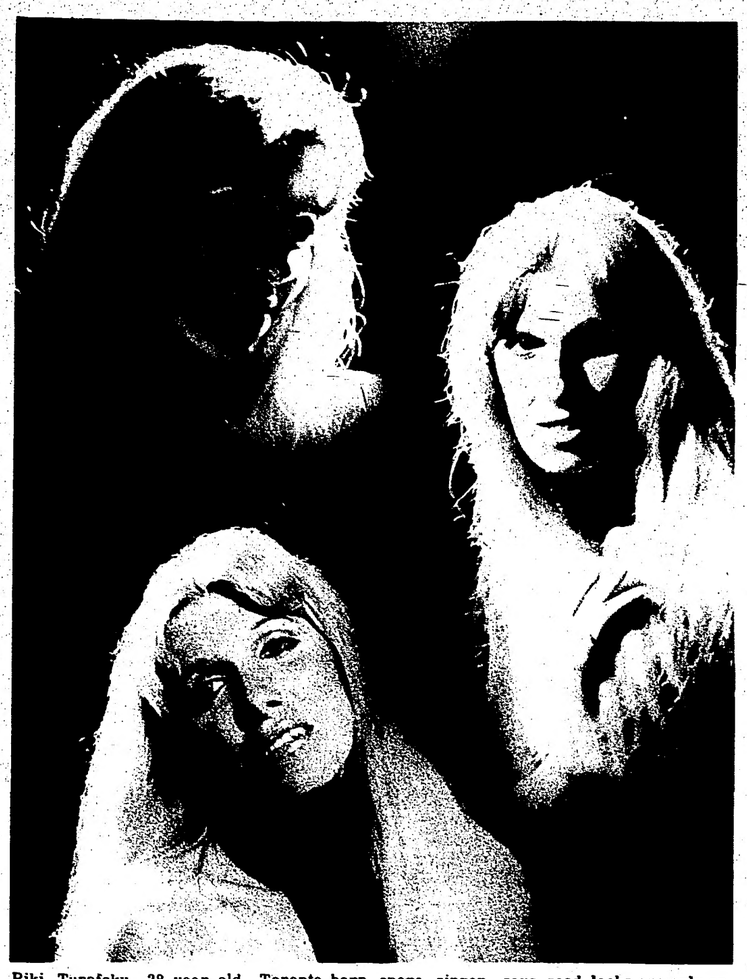
Sevapsides once caught a German officer who was selling food meant for his own soldiers on the black market. He threatened to tell all the soldiers and to wire Berlin as well: "The Nazi officer was terrified. A bargain was struck up and he turned the other way as we led 60 Jews out of the compound."

Dimitri Sevapsides

The Gestapo soon got wise to Sevapsides and his tricks and they had him followed and cornered at his parents' house. He hid in a shed and fled to the mountains where he stayed for nine months. When the war was over, Sevapsides returned to Salonika with the hundreds of Jews he had saved.

What is Sevapsides doing now? "I am working for a new company that manufactures low-cost pre-fab houses for Indians. Since the company is still in the planning stages, I have time also to deal with the food import business that I am familiar with.

"The Canadian Jewish Congress invited me for a one-month trip to Israel. As soon as I am back on my feet financially, I hope to go see Israel and I also want to visit all my friends in Salonika to thank them for everything."



Riki Turofsky, 28-year-old, Toronto-born opera singer, says good looks are only an asset when she's on stage, "but in an audition you're not taken seriously."

Strong-willed opera singer best choice for own agent

By LEWIS LEVENDEL
CJN Assistant Editor
TORONTO–

After only a few minutes with Riki Turofsky, one has little doubt that this glamorous, strong-willed opera singer will achieve her ambitions in the opera world.

The 28-year-old Toronto-born, honey blonde soprano, a professional for three years, is booked through to next July. She only began to study opera seriously in 1967 after the breakup of her marriage, and has received rave reviews in Canada, the U.S. and Europe.

A self-confident young woman with no false modesty, Riki is her own agent. It is unlikely anyone could do as good a job.

Before the interviewer could ask his first question, she recited a list of what she is going to be doing in the upcoming year and what she has done in the past. When the singer did answer questions, she phrased her replies as if carefully calculating how they would look in print.

Interviewed in her comfortably - furnished town house which she shares with her daughter Carrie Doran, 8, in the Bay-Davenport area, she discussed the pros and cons of being what she called an "attractive opera singer."

"Once you're out on stage, good looks are an asset," proclaimed the five-foot-six, long-legged singer, her hair done up in lengthy braids.

"But in an audition, you're not taken seriously. Women's Libbers might have a fit, but I've found women aren't objective in hiring. Blonde has a connotation."

Asked whether she'd appear in the nude as soprano Carole Neblitt did recently with much accompanying publicity Riki, hazel eyes flashing, replied the whole thing was "a gimmick."

"It depends on how it's done, but I'm not keen on the idea. I'd rather make it as an opera singer."

Riki is starring as the prima donna in the operetta **The Great Waltz** in Milwaukee during July. She returns to Toronto to do an Ontario Place concert with Walter Susskind conducting the Toronto Symphony Orchestra in an all-Russian program. In September, she'll be appearing with internationally - renowned Louis Quilico in a tribute to Verdi sponsored by the Canadian Opera Company.

"Ontario Place has been fantastically good to me," she said. "If the weather is good, it's a great place. You reach a different crowd there and you have to convince them about the music you're doing."

She obviously convinced the critics because they praised her for "her solid coloratura technique" in a recent performance of Handel's **Messiah**.

Also upcoming next year for Riki is a role in the opera **King David** being performed by the TSO next January, concerts at the National Arts Centre in Ottawa and the St. Lawrence Centre with her friend Judith Forst of the Metropolitan Opera, and appearances from coast to coast in concert and with orchestras.

For part of last season, Riki appeared with the New York City Opera Company. Unhappy with the roles she was offered in New York City, she returned to Toronto.

The highlight for the young singer last year was sharing the lead role of Marie in Donizetti's **Daughters of the Regiment** with Beverley Sills, for the Houston Opera Company.

A review in the **Houston Post** said: "Much of the credit for the successful evening must go to Riki Turofsky....A personality entirely different from Sills, she coped admirably with what Sills likes to call coloratura doodles... her finest moment came with the second act aria."

Daughter of the late Lou Turofsky, one of Toronto's best known news and sports photographers, Riki said as a child, she had always been a bit of a performer.

She attended West Prep Public School, Forest Hill Collegiate and the University of Toronto where she was active as a cheerleader, a bass player in the orchestra and a member of a dance band.

In 1967, after the breakup of her marriage, at the suggestion of CBC opera broadcaster Ruby Mercer she auditioned and was accepted into the Vancouver Opera Company training program. That eventually led to the San Francisco Opera Company. In 1970, she won a scholarship to study under Irene Jessner at the University of Toronto Opera School and then she went to the Santa Barbara Music Academy where she rubbed shoulders with the legendary Lotte Lehman.

Sitting out on her patio with her cat Tigger, Riki said "people don't realize how expensive it is to be an opera singer. I'm only just starting to get onto the other side, financially."

Among the expenses are coaches, accompanists, publicity photos, music sheets, acting and dancing lessons, cosmetics, agents, wigs, phone bills, air fare and accommodation if travelling to sing with an orchestra (Opera companies don't pay accommodation, only air fare).

Riki says the strongest influence on her life is fiance, Robert Sunter, music administrator of the Ontario Arts Council, who was music critic for the **Vancouver Sun** when they met.

One of the articulate singer's favorite pastimes is concocting dishes for the various roles she has performed such as Lamb Chops Zerline (**Don Giovani**), Marie Ragout (**Daughters of the Regiment**) and Olympia Ice Cream Pie (**Tales of Hoffman**).

There is little doubt that at the rate she is climbing, Riki Turofsky will have to spend a lot more time concocting new dishes.

Existing facilities to merge

Plans finalized for fall high school opening

VANCOUVER–

Plans have been finalized for the opening in September of a new community high school which will merge all existing night school and other teenage classes in the community. Leonard Oberstein has been appointed principal of the new school.

In making the official announcement last week, Mrs. Dennis Frankenburg, chairman of the new school's board of education, said: "We have succeeded in unifying the various elements of the adult community in order to produce an afternoon high school which will reflect the ways of thinking of all committed Jews, no matter what their commitment."

Representatives of all three local congregations--Beth Israel, Schara Tzedeck, Temple Sholom -- and Vancouver Talmud Torah have met and worked out the merger which will combine the efforts of all the existing schools.

"We will be able to offer education of a calibre that has never been available before because we will bring together the best teachers in the various existing Jewish schools and offer a wide spectrum of well-taught courses," Mrs. Frankenburg explained.

According to the new school's board of education chairman, the community high school will serve as a cohesive force for youth in the community because "it will bring them all together on neutral ground. It will offer young people an opportunity to take courses on a wide variety of topics taught by instructors of widely varying personal philosophies."

This will encourage dialogue and better understanding and respect for each others' points of view, she pointed out.

Oberstein, a resident of Vancouver for two years, holds both a masters degree in education from Loyola University and rabbinic ordination from the Ner Israel Rabbinical College in Baltimore, Maryland.

Prior to this he served as co-ordinator of the Teacher's Institute at the Ner Israel Rabbinical College for two years and afterwards as vice - principal for evening studies at Vancouver Talmud Torah, administering that school's afternoon high school program.

Klutznick warns against complacency now Israel's birthday celebration over

WINNIPEG–

A warning against becoming complacent now that Israel has observed its 25th birthday was made by a prominent Jewish leader recently at a testimonial dinner here honoring Shia Feldman and William "Bill" Goldberg.

Philip M. Klutznick, honorary international president of B'nai B'rith, guest speaker at the event, told the 700 present that the real message of the anniversary was the need for continuing dedication and support from Jews in free lands.

He stressed the need for wider concern and support for Israel and warned that many Jews will be growing up always having known Israel and consequently might take it for granted.

The 21st Jewish National Fund Negev Testimonial Dinner, which was held at the Marlborough Hotel, honored Feldman and Goldberg for "distinguished service over the years, reflected in a high dedication to community affairs and a deep devotion to Israel."

The dinner, one of the most successful of its kind ever held here, will result in a project in the honorees' names in the JNF's Canada Park, being developed on 7,500 acres of land between Tel Aviv and Jerusalem.

The two honorees were also presented with a framed certificate indicating the project's establishment, by Murray H. Tapper, national chairman for Canada Park.

Maccabiah teams sent off at ceremony

By MICHAEL HOFFMAN
MONTREAL–

The 10 teams representing Canadian Jewry at the Maccabiah Games in Israel were honored at a "sending-off" ceremony last week at the YM - YWHA, Snowdon Branch.

The games were begun 36 years ago for the purpose of "symbolizing the centrality of Israel for the Jewish people of the world," Israeli Consul-General David Ephrati explained at the ceremony. "The Maccabiah is exclusively ours."

He spoke also of the "renewal of the Jewish people" and reminded the athletes that their part in this process is considerable.

Samuel Schwartz, chief fund-raiser for the event, said the athletes were examples of "Jewish youth at its finest."

"Collecting funds for these games was not a difficult task," he added. "Everybody was interested."

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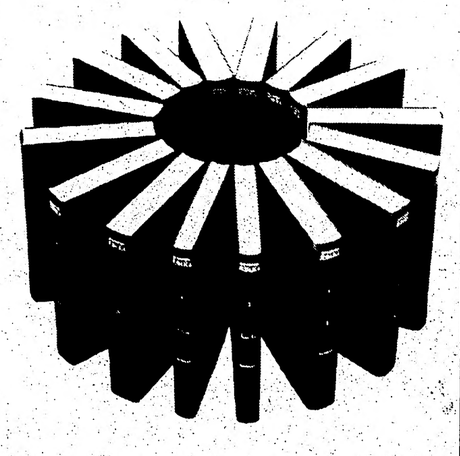
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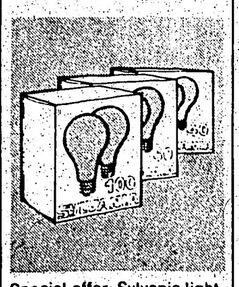
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The Canadian Jewish News assumes no responsibility for the kashruth of the products advertised.

We mustn't relax efforts to effect major policy change by Moscow

One of our subscribers said recently, "I'm all for Soviet Jews who can't leave Russia and are persecuted, but I'm getting a little weary of the constant repitition of stories dealing with virtually the same set of facts."

The subscriber misses the point we have been hammering away at ever since the Soviet Union began its systematic assault on its Jewish citizens who wish to emigrate to Israel. And that point is simply this: that unless the fight to compel the Soviet Union to end its discriminatory practices is continued without letup, unless the pressures presently being exerted are maintained, the Russians will continue their nefarious program of suppressing a fundamental human freedom.

Communist Party Chief Leonid I. Brezhnev came to Washington to get trade concessions his country urgently needs. He made a valiant attempt to picture Russia as a much maligned nation and declared there was no such thing as a Jewish problem. He even went so far as to consult a little black book which contained figures showing that Russia had given exit permits to 95 per cent of those who had applied.

We think Mr. Brezhnev overreached himself. To put it plainly, he took liberties with the truth, distorting and twisting the facts to suit his purpose. His claim that 60,200 Jews were allowed to leave the Soviet Union in 1972 came under immediate fire from the National Conference on Soviet Jewry. Only half this number of visas were issued in 1972 and more than 100,000 Jews who had applied for emigration are still waiting approval, and many of them are being persecuted during the waiting period.

Certainly there is a repetitive quality to the stories dealing with the plight of Soviet Jews, and their shock value may be weakened for this reason, but we must not, dare not, relax our efforts on all fronts to bring about a major policy change by the Moscow government.

Mr. Brezhnev will have to come to the realization that if he is going to get the loans, the technical knowhow, the preferential trade deals his country so urgently needs, he will have to make concessions, too. And we say one of those concessions must be to "let our people go."

Oil company running out of gas has fortunately run out of words

GOOD TIMING! Mobil which, like other major gasoline giants in the United States, is complaining of running out of gas, has also fortunately run out of words.

It would seem that this oil octopus, apparently aware that President Nixon is preoccupied with Watergate and Cambodia, has taken upon itself the responsibility of giving free advice to the U.S. State Department.

In a big and bold advertisement, a few days ago, in the **New York Times**, the company moved not the least self-consciously to deal with the gasoline shortage in terms of the touchy situation involving Israel and the Arab states, from which major oil supplies flow.

Usually, the headlines on Mobil's institutional ads which have been running for years, had the purpose of making every automobile owner proud that he was a member of the car culture.

Last week's ad in the **Times** however, carried the headline:

"The U.S. stake in Middle East Peace."

It should not have been difficult to figure out how Mobil's Madison Avenue geniuses connected the Middle East with the American car culture:

After going into considerable technical detail of why this summer's gasoline shortage, Mobil's ad men got to the point of "The U.S. stake in Middle East peace."

Because the U.S. depends primarily on the Middle East countries for its fuel oil, mainly Iran and Saudi Arabia, then the time has come to face the moment of truth, said the Mobil ad:

"We in the United States must learn to live with the peoples of these two countries, and to understand that they look to us for policies that recognize their legitimate interests and aspirations..."

Thus far, the ambiguity of the wording --Israel is nowhere mentioned in the entire ad--suggests the kind of motherhood sentiments which can trigger few arguments; that is, until Mobil drops the other shoe:

"If we want to continue to enjoy our present lifestyle, or anything approaching it, then... we will have to understand the changed and still changing conditions in the Middle East...

"If our country's relations with the Arab world (Iran is not an Arab state) continue to deteriorate, Saudi Arabia may conclude it is not in its interest to look favorably on the U.S. requests for increased petroleum supplies..."

There you have it--first Mobil pleads for a Middle East peace, then threatens Americans that "our present lifestyle" is in danger if the U.S. doesn't start seeing things the Arab way.

A few days later Mobil had another ad in the **New York Times**, this one mercifully much shorter, and stating that "Mobil Oil Corporation today announced it is discontinuing its gasoline advertising, including its 'Mr. Dirt' television and radio commercials," obviously to discourage the sale of automobile fuel.

The timing couldn't be better--cutting down Mobil's word output in its mischievous advertising, as it cuts down the gasoline sales.

Israeli ambassador to London

Embassy in quandry over leak on new diplomat

By CHARLES HYAMS
CJN Britain Correspondent
LONDON–

The dust has still not settled here over the controversy surrounding the appointment of a new Israeli ambassador to London. The present incumbent, South African-born Michael Comay, has been here for only three years, whereas the normal tour of duty is five, but he reaches the retiring age of 65 in October. As long ago as last December, there were unconfirmed reports from Jerusalem Comay would be succeeded on reaching 65 by Gideon Rafael, former director-general of the Israeli foreign ministry.

Ever since then, it would appear Comay has been trying to seek an extension to enable him to remain for the full five years. These rumors and counter-rumors were reported in the Jewish press and no one else took much notice of them until a couple of weeks ago when **The Daily Mirror**, Britain's largest-selling newspaper, published a story about the affair and added that a number of London embassy staff were also leaving as they did not wish to serve under Rafael.

The Mirror report was picked up by the London correspondents of Israel's leading newspapers and they sent it back for publication. Whereupon the Israeli foreign ministry went into a flap, confirmed Comay's impending departure but said Rafael's appointment still had to be confirmed by the cabinet. This was done a few days later.

But what really angered the ministry was the suggestion that some of Comay's present colleagues were leaving because of Rafael. The question in everyone's mind was: who had "leaked" the story to **The Daily Mirror**? Within a few days, Israeli Foreign Minister Abba Eban had dispatched his top legal adviser to London for a three-day investigation as to the source of the leak. But by this time, the embassy staff here were in such a state they didn't know what to say to the press anymore and denied the investigator had been seen at the embassy.

While Rafael's appointment still has to have the formal approval of the British Foreign Office, it looks certain he will be coming later this year to take up what is clearly considered a plum posting. True, a number of other embassy officials are also going within the next couple of months but I understand this has nothing to do with Rafael's appointment.

Rafael, who is 60, is one of Israel's leading diplomats and even those people who may not like him as a colleague admire his qualities. When he arrives, he will find he will have plenty to do to try to put British policy on the Middle East on a more equitable footing vis-a-vis Israel. Recent British statements in the United Nations have shown a marked shift towards the Arab point of view and Jerusalem cannot be too happy about this.

Comay has proved a popular figure during his brief stay, both with the diplomatic and political circles and with the Jewish community, where his wife Joan has also made her mark. After the controversy, the arrival of Rafael is awaited with more than usual interest.

Gideon Rafael

Clasky treads tightrope of neutrality as he goes about administrative job

By HOWARD ENGLISH
CJN Queen's Park Correspondent
TORONTO–

It was on a Wednesday afternoon last month when Ontario NDP leader Stephen Lewis, his voice alternately swelling and receding with displeasure, caustically criticized a report on the Niagara Escarpment by a provincial task force. While Lewis indignantly termed task force reasoning as "so specious, so fatuous, and so undocumented as to insult the intelligence," Sam Clasky, the provincial government's 39-year-old regional development director, listened nearby. Recalling Lewis' speech several weeks later, Clasky, who was chairman of the maligned task force, graciously remarked:

"One takes this philosophically. I think Stephen Lewis and the New Democrats made some very telling points. I can understand and appreciate the point he was making."

Sam Clasky is not noted for bombastic rhetoric, nor for inflexible thinking, nor for stringent adherence to pre-conceived political ideologies. It might be because he directs 48 civil servants, or perhaps because before joining Ontario's bureaucracy, he served under New Democrat Tommy Douglas, when he was premier of Saskatchewan. Today, Clasky shuns over-specialization and narrow fields of interest.

"Ontario, like most other civil services, consisted of a series of empires. You cannot any longer have loyalty only to particular programs and a particular ministry."

Sam Clasky's grandparents were prairie pioneers who lived and worked on a Jewish agricultural colony in Saskatchewan. They were members of a generation that transplanted itself from Eastern European oppression to prairie isolation, and a livelihood of which most were frighteningly ignorant--a generation that Clasky claims "never really adjusted." Clasky himself was born in Saskatoon and moved to Estevan, Saskatchewan, when he was five-years-old.

"It was," he recalled quietly, "a good community to observe past history. The Jewish community reached its full flowering during the Second World War. It's virtually dead now."

Clasky received his M.A. in Public Administration at the University of Toronto before finding a Saskatchewan government job and then joining Ontario's old municipal affairs department 10 years ago. His accomplishments include creation of the department's first research branch, and responsibility for regional government. His present pre-occupation is implementing a provincial program to preserve the Niagara Escarpment, based on proposals his own task force presented last year.

Sam Clasky is animated neither by administrative structures nor professional lingo, but by breaking down concepts so long unquestioned; the assumption, for instance, that municipalities are incapable of responsible, sophisticated planning.

"As far back as 1968," Clasky said in a tone tinged with pride, "we were talking about strengthening local government."

Then, there is the assumption that civil servants must secure themselves to a single set of responsibilities and shield themselves through anonymity.

"I've seen too many people who have not been able to rise beyond their profession," Clasky cautioned.

Former Ontario Municipal Affairs Minister Darcy McKeough liked to call Clasky the government's "house socialist." NDP leader Stephen Lewis has accused Clasky's task force of simply "serving government policy." Clasky's response is to retreat from political partisanship and embrace broader concepts. Perhaps it's all a matter of self-defence.

A cover job on intermarriage data

By ROCHELLE CARR
First of two articles

"If present trends continue, in the year 2000 there will have never been more handsome, better endowed synagogues in America, nor so many; nor so few Jews. The prediction of David Ben Gurion... that American Jewry is a dying branch may come true."

This dire prediction by Ernest Van Den Haag in his book **The Jewish Mystique**, is not uncommon. At the end of 1972, Dr. Daniel Elazar, a social scientist at Temple University, predicted the loss of 2 million American Jews in the next generation.

The basis of these predictions is assimilation (of which intermarriage is the main factor) coupled with the low birth rate. Furthermore, the total marriage rate in the U.S. has increased. In 1900, 58 per cent of males and 66.7 per cent of females were married. In 1960, 75.1 per cent of males and 81 per cent of females were married, and the trend continues upward.

There are numerous statistics and various research projects that enable such conclusions to be made about American society. But what about Jewish Canadian society?

In a recent article in **Viewpoints**, Canadian Jewish Congress Executive Vice-President Saul Hayes noted the importance of producing monographs on Canadian Jewry in the trade union movement, on Jewish immigration into Canada, and so on. He might also have added the need for another set of monographs--that on Canadian Jewry and intermarriage.

It is a rare meeting in the Canadian Jewish community that does not include some reference to the tide of intermarriage which is supposedly ready to engulf new victims. (It should be noted even Orthodox rabbis do not consider a marriage between a Jew and a Halachic converted non-Jew to be a mixed marriage.) Unfortunately these speakers of doom tend to plagiarize other speakers of doom without any of them providing irrefutable, scientifically deduced proof to support this oft-repeated thesis.

Ben Schlesinger, professor of social work at the University of Toronto, noted intermarriage among Jews seems to increase when one hears of a friend who has contracted such a marriage. He feels, however, there is a definite need for such a Canadian study. "The Jewish community in this country shows almost no concern for Jewish social science research. Jewish families spend their money on banquets instead," he stated.

It seems this might be only one part of the problem. Both Leo Davids, a sociologist at York University, and Merrijoy Kelner, a sociologist at the University of Toronto, also agreed there was a lack of Canadian research. But, in Miss Kelner's undergraduate class of 100 students, only one--a Jewish boy--chose to write a paper on intermarriage. She feels the stress on multi-culturalism lessens the desire to do work in this field.

Despite some attempts by Canadians to delve into this problem, the vast majority of researchers and studies give insight into the American and not the Canadian scene. There is, however, a definite difference between Jews north and south of the 49th parallel.

Dr. Revich takes last stand: lashes holier-than-thou attitude characteristic of an 'intellectual bigot'

Dear Editor:

There is no quarrel with the objection voiced by Marcus Shloimovitz of Manchester, England, (**CJN**, June 29) to the "secondary" definition of a Jew formulated by the Oxford English Dictionary. What is indeed puzzling is the absence of protest concerning the OED's "primary" definition of a Jew: "a person of Hebrew race."

Anthropological investigation has conclusively substantiated the fact that Jews constitute a heterogeneous group. There is no foundation whatever for the allegation that there is a Jewish or a Hebrew race. In their repeated migrations through the millenia and in their relations--voluntary or otherwise--with a wide variety of nations and peoples, the Jews have evolved as a religious community exhibiting traits typical of a multiplicity of ethnic and racial entities.

Purity of race--for Jews--is a baseless claim which eludes scientific verification. In his B.G. Rudolph lecture on March 6, 1965 the eminent historian, Moshe David, pointed out that "Even in Nazi racial legislation the criterion for the definition of a Jew was based on the ancestral religious affiliation, thus denying its own racial premises."

Preoccupation with the offensive interpretation should not deflect scholars from demanding the replacement of a construction that is patently unauthentic.

George Bagrash
Research Director
American Council of Judaism
New York City, U.S.A.

Dear Editor:

I have been walking for the UJA - ISF Walkathon for the last couple of years.

This year I have really been disappointed. I contacted some Jewish people whom we knew, by telephone, and they promised to sponsor me. When it came to collecting, some changed their minds, and some reduced the amount by half (they had not expected me to complete the walk!). My mother made up some of the difference.

I don't mind the walk--collecting is what I do mind. I am so disgusted I don't feel I want to walk again next year.

Mike Tinianov
Downsview, Ontario
Age 13

Dear Editor:

Your article and interview with Dr. Plaut (6/29) state that the 321 to 196 vote at the Reform Rabbis Convention strengthens Jewish opposition to mixed marriages. With all due respect this claim is false and misleading, because:

(a) The Reform leaders refused to condemn or outlaw participation in mixed marriages and merely expressed 'opposition' to it. This new resolution is even weaker than those of 1909 and 1947, and in effect totally meaningless. No Reform rabbi will be penalized if officiating at such a circus.

(b) Even this meaningless paper-resolution was opposed by 40 per cent (!) of the Reform rabbinate! These 40 per cent are on record as officiating at, or participating in, mixed marriages, and they will continue to do so even now--with grave consequences to Judaism and the Jewish people but none whatsoever to themselves!

While appreciating Dr. Plaut's personal stand opposing all mixed marriages the fact remains that nearly half of all Reform rabbis could not care less and the Reform movement seeks to preside at the funeral of Israel. The present resolution of the Reform convention, and the very fact that it did not outlaw mixed marriages or censure participants in such, thus does not strengthen, but weaken, opposition to Jewish national suicide by means of mixed marriages.

Pinchas B. Elazar
Downsview, Ontario

Dear Editor:

I would like to reply to Mr. Elazar's comments in a recent edition of your paper regarding the attitudes that Orthodoxy has evinced towards Reform and Conservative Judaism. His concern about the inability of anyone to conduct a logical debate with him is quite justified,--and very tragic. How does one debate with a man who has the effrontery to write: "If one is true (Orthodoxy), the other must be false. Thus neither would be honest by recognizing the other," and regards this as an example of rational thought. He neither admits any middle ground, after the manner of all intellectual bigots, be they of the right or left, nor does he ever consider the double-edged significance of that small word, "if," when he talks of logical reasoning.

His literary technique of frantically reiterating all those nasty things people are saying about him waving them about as if they were some magic talisman that would ward off the Devil, and using this device as a substitute for offering any positive counter-arguments, smacks of ignorance at best and deceit at worst. In his attempt to demolish me, he began by quote, "He simply posits the fundamental premises of the Reform-Conservative movement as historical truth, and in effect states: Orthodoxy must be wrong because Reform-Conservatism says so." What gems of logic do we then receive to refute this position? Nothing but a short dissertation on the span of time that the latter two movements have existed. How brilliant! All he has done is to reveal the type of paranoid thinking with which the ultra-Orthodox have deluded themselves for the last century, and their tendency to see the globe as either black or white, while projecting their own intellectual insecurity upon the world about them. If he will read my letter more carefully he might note that at no time did I say Orthodoxy was "wrong" in any "either-or" sense. It is his own mental conditioning that forces him to see daggers in every hand and rejection with every word of criticism.

He states: "Historical Israel is nothing but Orthodoxy." I wonder what the Kings of Israel and Judea thought of the words and actions of the Prophets as they went about the countryside preaching the righteousness of deeds as measured against the futility of insincere ritual. I wonder how the "Orthodox" Saducees felt about Hillel and those other Pharisees who were attempting to take Judaism out of the confines of the temple and bring it into the light of everyday life. What were the attitudes of the rabbis when Hassidism arose to repudiate the dry legalism of Eastern European Orthodoxy and proclaimed the joyfulness of Judaism. If Mr. Elazar cannot see evolutionary processes at work in our religion, then he is blinder to reality than I give him credit for.

Obviously it will take more than facts to convince Orthodoxy not to be so quick to write off millions of Jews. Only time and the inescapability of history can wean them from their cavalier attitudes. In the meanwhile God grant Mr. Elazar a long life in his quest for Jewishness. It would have given me the greatest pleasure to truly engage in a meaningful dialogue with him, but until he recognizes me as a Jew with a God-given right to my own principles, I prefer to terminate this argument. Only let him not presume to set himself up as both judge and jury when attempting to assess the "Jewishness" of others.

Dr. S. J. Revich
Willowdale, Ontario

ask the rabbi

Can a seance be attended?

Is it permitted at attend a seance in view of the biblical prohibition of "inquiring after the dead?"

RESPONSE:

It goes without saying spiritualism as a religion with hymns and Christian references, is incompatible with Judaism. Presumably you mean attendance at a seance out of curiosity or as an investigation into psychic phenomena. Rabbi Kook was, indeed, once asked whether it might not be a mitzva to attend a seance and so strengthen one's faith in the after-life. Now the Talmud (Sanh. 65b) defines "inquiring after the dead" as "one who starves himself and spends the night in a cemetery, so that an unclean spirit may rest upon him." Thus the prohibition is understood as being associated with idolatrous and magical practices of a demonic nature. This explains the strange ruling attributed to Rabbi Eliezer of Metz (CR. 1115-CR. 1198) that it is only forbidden to consult the "body" of the dead and not his "soul."

The Shulchan Aruch (Yoreh Deah 197; 14) rules it is permitted to make a man on his death-bed promise to return to earth after his death in order to be consulted about the future. This is because the promise was extracted while the man was still alive and there has been no attempt to consult the dead. But Rabbi Moses Isserles in his note to this adds that "some authorities" (i.e. Rabbi Eliezer of Metz) permit it even after death. So that one cannot say that attendance at a seance is categorically forbidden.

Yet Rabbi Kook frowned on attempts to "strengthen faith" in this way and encouraged his questioner not to dabble in these matters. He pointed out the Jewish ideal is conveyed in the verse which follows the prohibition of necromancy: "Thou shall be whole-hearted with the Lord thy God" (Deuteronomy 18; 13). Reference might also be made to Rabbi Zevi Hirsch Shapira of Munkacs (1856-1913) who, in his Darche Teshuva (179, 6) quotes authorities who come down very heavily against such practices as table-rapping.

Vote change brings strong Jewish presence to Manitoba politics

By A.J. ARNOLD
First of two articles
WINNIPEG–

Tony Astrican, a staff correspondent with **The Washington Post**, turned up in Winnipeg to cover the Manitoba election. His "beat" is the United Nations and Canada. He came to interview me on the reasons for Jewish prominence in Manitoba politics and public affairs.

When he was last here about a year ago, Astrican had attended the funeral of the late J.A. Cherniack, father of Manitoba Finance Minister Saul Cherniack, and heard another NDP Cabinet minister, Saul Miller, deliver a eulogy in Yiddish.

"It's impossible," Astrican claimed, "to conceive of an American Jewish politician such as Senator Jacob Javits doing the same thing."

He had two questions: one on the quality of Jewishness that could produce a Yiddish-speaking cabinet minister. The other and more immediate was: How come three Jewish cabinet ministers, two opposition party leaders, three high court justices, a university president, etc.?

In view of the election results the second question is of course more immediate.

When the NDP surprised even itself by coming to power in Manitoba in 1969, one of the underlying factors that gave the lie to the "political fluke" theory, was the ethnic composition of the party that broke the back of the WASP establishment which had dominated Manitoba politics for 100 years.

The NDP Cabinet and caucus included members of Ukrainian, Polish, Icelandic, French and German origin--plus three Jews in top portfolios and one in the back-benches: Cherniack, Miller, Green, and Cy Gonick. Sidney Spivak, former Conservative cabinet minister, was now in the opposition. The change-over was largely due to the break in ethnic voting patterns which kept many groups tied to the older parties before 1969.

In 1971, the Liberals chose tax-lawyer I.H. (Isy) Asper to lead them out of the political wilderness and shortly thereafter Spivak succeeded to the Conservative Party leadership. The ethnic take-over as political helmsmen was complete.

Left wing NDP back-bencher, Cy Gonick, did not seek re-election this time round, bu the NDP still had four Jewish candidates, the Conservatives at least two, and the Liberals four. Believe it or not there were three more Jews, one old-line Communist and two Communist-Marxist-Leninist candidates who received the grand total of 101 votes between them.

Of the serious candidates, Finance Minister Saul Cherniack and Resources Minister Sid Green easily won re-election in their North Winnipeg constituencies of St. Johns and Inkster. Neither one lost a single poll. Opposition Leader Sid Spivak won personal re-election just as easily in South Winnipeg's River Heights.

In the sprawling Seven Oaks constituency (North Winnipeg), including the former West Kildonan municipality, where prairie farm land is still being eaten up by new subdivisions, Saul Miller did not win re-election quite as easily as his colleagues. Seven Oaks now has the largest Jewish concentration in Winnipeg and it was among the more affluent Jews in the "Garden City" section that Miller ran behind his Conservative opponent in several polls. Nevertheless, his overall total was greater than that of the Conservative and Liberal candidates combined.

GOLDA WAXES ENTHUSIASTIC

Prime Minister Golda Meir delightedly confronts her statue destined for Shalom Place, the Israeli Wax Museum. Left is Shalom Mayer, the venture's promoter and in the centre is Chinese sculptress Vivian Sun who sculpted the portrait.

Israel's Circassian community to learn mother tongue from American professor

By NECHEMIA MEYERS
CJN Israel Correspondent

REHOVOT–

An American professor from New Jersey will soon be arriving in Israel to teach a group of Moslems from Russia to read and write their mother tongue--Circassian.

Nechemia Meyers

The Circassians, members of one of Israel's smallest ethnic communities, live in the pretty Galilee villages of Kafr Kama and Rehaniya, with a total population of less than 4,000.

Large groups of Circassians began to move to the Middle East when their Caucasian homeland, previously part of the Ottoman Empire, was ceded in 1829 to the Russians, their traditional enemies. Heartily welcomed by Sultan Abdel Hamid II, who was fully conscious of their reputation as fearless warriors, the Circassians were assigned to cultivate and defend the troubled borderlands of the Ottoman Empire against the incursion of Bedouin marauders. The first Circassian settlements were created in Syria and Jordan, a few families later moving to Palestine to establish villages in which their descendents still live.

The Circassians, in the minority everywhere, have nevertheless maintained their specific identity, as is readily evident in Kafr Kama and Rehaniya: the tall handsome men and the strikingly beautiful women are clearly distinct from their neighbors; the streets are cleaner and the fields more carefully tended in Circassian villages than in the surrounding communities. And on holidays the men, clad in the black leather boots and fur hats of the Caucasus, dance to stormy Caucasian rhythms and, of late, thanks to Israeli influence, the women sometimes join in.

Israeli Circassians have closely allied themselves with their Jewish neighbors. At the request of communal leaders, Circassian boys are called up for compulsory military service like young Jews and Druze (Christians and other Moslems serve only as volunteers). True to their proud martial heritage, the Circassians make excellent soldiers, many of them becoming officers in the army and police.

Still, despite prosperity and acceptance, Circassian leaders worry about the future. As one of them said recently: "While we very much want to be part and parcel of this country, we don't want to assimilate, to become Jews or Arabs. We are Circassians and want to remain such."

It is for this reason that the American professor is being brought to introduce the teaching of Circassian to the schools of Kafr Kama and Rehaniya, where the sole languages of instruction until now have been Arabic and, from the third grade, Hebrew. Only recently, with the creation of written Circassian, has it become possible to teach the language in a systematic manner. In the late 1920s, an attempt was made in Russia to write Circassian in Latin letter, but it proved unsuccessful. In the 30s and 40s, however, Circassian was finally written down, this time using the Cyrillic alphabet. And in 1957 the first Circassian grammar was at last published.

Perhaps when the American professor completes his job in Israel he will go to Jordan, with its far larger Circassian community. The Circassians are concentrated in the capital city of Amman, which they established during the last century on the site of the Greek town known in antiquity as Philadelphia. Though they are now far outnumbered in Amman by Arabs, they still play a key role at the Palace. No matter how fully King Hussein trusts his beloved Bedouin, he still prefers that his personal guards be Circassians.

Soviets at Helsinki cold to discussions on questions of human considerations

By RON ATKEY

When details of the agenda for last week's Conference on Security and Cooperation in Helsinki first trickled back to Canada in mid-June, hopes were raised for many Canadians.

For the first time, Soviet bloc countries were going to meet with Western countries to discuss not just the standard issue of ending the cold war but certain humanitarian questions involving "human contacts." The conference was to authorize a committee to "prepare proposals to facilitate freer movement and contacts, individually or collectively, privately or officially, among persons, institutions and organizations" of the 35 participating countries. The committee was to pay particular attention to "contacts and regular meetings on the basis of family ties, reunification of families, and marriage between nationals of different states."

Canada was instrumental among Western nations in obtaining the inclusion of these items on the agenda. As early as last winter, an all-party committee of MPs including Torontonian Barney Danson attended preliminary meetings in Helsinki to forcefully put the Canadian position. Subsequently, our external affairs negotiators completed the preliminary task on June 8.

At the conference itself last week, External Affairs Minister Mitchell Sharp rightly pointed out that Canada's ethnic make up made it eager to see that human movement was preserved. Without mentioning any particular ethnic group, he made quite a pitch on the second day of the conference for greater personal freedoms, saying that he intends to circulate a written submission on the subject for consideration at the second phase of the conference in Geneva next September.

With the ending of the first phase in Helsinki, however, one must approach developments to date with a certain amount of caution. First, even prior to the conference last week Sharp himself did not appear wildly optimistic about the possible success of discussions -- as evidenced by his failure to table and make public the Helsinki agenda in the House of Commons until I prompted him during a question period just prior to his departure.

Second, Soviet Foreign Minister Andrei Gromyko didn't take long to let conference participants know where his country's priorities lay -- in maintaining the inviolability of existing European frontiers and in the peaceful settlement of disputes without interference in each state's internal affairs. To close observers of the Soviet Union and its treatment of the Jews, this was almost a reiteration of the same old inflexible line. Indeed, some have suggested that the Soviet reassertion of their right to undertake more Czech-style invasions may have undone much of the trust built up over the several months of preliminary diplomatic work.

Ron Atkey

Nevertheless, it is significant that the human contacts question was forcibly put by Canada which as one of only two non-European countries in attendance properly reflects one of the overriding contemporary interest of many North Americans, particularly those of Jewish, Ukrainian or Baltic origin. Of course, North Americans have an interest in war and peace in Europe as well, but even on this question the Canadian approach has been to reduce East-West tensions through greater contacts between people and through solutions to humanitarian problems.

My only disappointment was the failure of Sharp at this conference to mention the specific restrictions and exit taxes placed on Soviet Jews when speaking to representatives of the assembled nations, and to Gromyko in particular.

Ron Atkey is Progressive Conservative member of Parliament for Toronto St. Paul's.

An expert warns...

Bypass those fatty foods!

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON–

Tell any Jewish housewife that "chicken is good for you" and she'll stare at you in amazement. So what else is new?

Ah, but wait, madam, there's a catch. Yes, chicken is good for you--if you take off all the skin. And all the fat. And all the fat off the soup, too. The same goes for turkey. As for chopped liver--forget it! We all know it's delicious but do we really need it?

Not according to Dr. Maurice Mishkel and if anyone knows, he's the one. Dr. Mishkel is head of the McMaster University Medical Unit Lipid Research Clinic. Lipid means fat and his special interest is fat metabolism in relationship to heart disease. Or to put it another way, the role diet plays in the prevention of heart or vascular disease. Prevention is the key word and Dr. Mishkel is a dedicated man who gives the impression he would cheerfully work round the clock if that would save even a fraction of the population from heart disease.

Dr. Mishkel is a friendly, outgoing Australian with a delightful sense of humor who emigrated 6 1/2 years ago with his wife, Norma, and three boys, now aged 16, 14 and 10. He has been in the academic field ever since completing his specialist training as an internist in his native Sydney 19 years ago.

What appalled him over here, however, was the fantastic consumption of food everywhere. "Just go to any Jewish function and the food is phenomenal. We grossly overcater."

"The kosher diet is probably a very healty one," he says, "eliminating as it does such foods as shell fish and pork, both rich in fats." The law against mixing meat and dairy dishes ensures that two rich foods are not eaten at the same meal but even with a kosher diet he recommends the use of good margarine rather than butter, skim instead of homogenized milk, only the leanest meat and avoidance of sugar, sweets, and 'empty calorie' foods.

At home the Mishkels practise what he preaches but there can be embarrassing moments. Last Passover his wife sent him out to buy eight dozen eggs.

"Here I am telling my patients to eat fewer eggs and she sends me out for eight dozen! I had to explain we wanted the whites only for meringues!"

Dr. Mishkel is particularly concerned about childhood obesity.

"A fat child is not necessarily a healthy child," he warns. He admits he has so far made no particular study of which ethnic groups tend to "stuff" their children more than others but he does say that Jewish mothers--and grandmothers! --along with Italian ones, appear to be among the worst offenders. Worst of all, he says, is using sweets or candies as rewards or bribes.

The number of fat cells multiply much faster in humans up to the age of about 10 and once there, are almost impossible to lose. "It is much easier for a person who becomes fat in adult life to lose weight than for someone who has been fat since childhood."

BB's unique battle with JAL and others

By J.B. SALSBERG

"BB" stands, of course, for B'nai B'rith, the world-wide Jewish service organization with a membership of about 600,000.

"JAL" stands for Japan Air Lines, that country's national air carrier, that is 50 per cent owned by the Japanese government.

"Nissan" stands for Nissan Motor Company of Japan, that produces and markets the Datsun cars and trucks around the world.

"Hitachi" stands for Hitachi Ltd. a Japanese manufacturer of electronic and industrial products that also achieved world-wide merketting of its products.

"Etc." stands for the Toyota Motor Company of Japan that sells its Toyota autombiles around the globe.

What locked the BB in battle with JAL, Nissan, Hitachi etc. but definitely not with the Japanese people or with all of Japanese commercial and industrial enterprises -- is the ill-famed, quite effete, but not yet totally dead Arab boycott of Israel and, theoretically at least, of all international companies and shipping agencies that trade with or render services to the state of Israel.

It is, of course, universally known that the boycott has only a minimal effect on Israel's growing international trade and its expanding communication arrangements with the major countries of the world. Israel's merchant marine and its airline, El Al, operate on a reciprocal basis into practically all Western ports and airfields and the Israeli airports receive planes from Canada, the U.S., Britain, France, Scandinavian countries, Belgium, Holland, Germany, Greece, et. etc. but not from Japan...

Furthermore, the air and maritime companies that engage in normal, reciprocal business relations with Israel also continue services to and from all Arab countries, they just ignore the boycott. The same is true of most commercial and industrial firms that ususally engage in international trade. Very much to the point is B'nai B'rith's statement that "...other Japanese companies have defied Arab boycott threats without ill-effects." The Japanese Air Lines, though, decided not to oppose but to join the boycott against Israel.

How come that BB and its Anti-Defamation League plunged, almost single handed, into this battle with JAL? It happened in the following way.

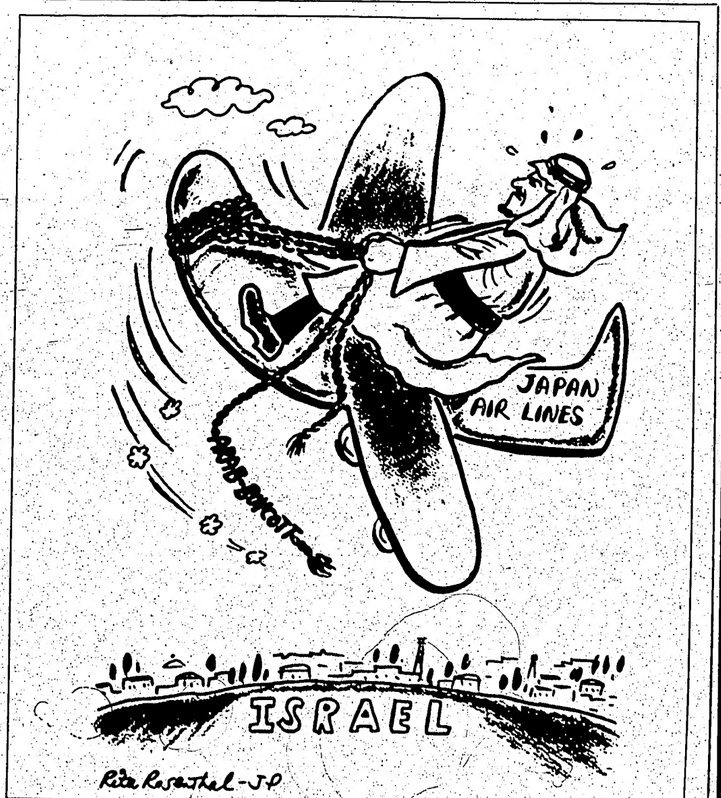
In addition to all of BB's commitments and involvements the B'nai B'rith in the U.S. has also become a substantial factor in the world of tourism. It organizes hundreds of group tours for its members and families to Israel and other countries of tourist attraction of which Japan is one. "B'nai B'rith National Department of Tourism B'rith National Department of Tourism" (in the U.S.) thus became involved with JAL and Japanese travel authorities in general.

Since 1967-68, Israel's El Al tried to reach a mutual air agreement with Japanese Air Lines but without success. It became increasingly more evident that JAL was disinclined to defy the Arab boycott. In 1971 it became crystal clear that the protracted and frustracting discussions between BB and JAL were leading nowhere and BB's relations with JAL came to a dramatic end. What followed is something that BB may be proud of.

BB's Anti-Defamation League in the U.S. took up the battle against JAL's boycott of Israel and made it a public issue in America. It was raised and discussed in the U.S. Congress. Articles appeared in numerous U.S. publications urging JAL to withdraw from the boycott. Significantly, the Los Angeles **Japanese Daily News** criticizes JAL and praises the Anti-Defamation League for brining the issue before the American public. ADL organized and led public demonstrations in scores of American cities protesting JAL's participation in the anti-Israel boycott. And, from what I can learn, the battle is only in its warming up stage...

To the best of my knowledge B'nai B'rith in Canada has not participated actively in this praiseworthy campaign until now. But the June issue of the **New Covenant** (official organ of BB in Canada) seems to sound the battle cry against JAL. Is Canadian BB and their League for Human Rights (Canada's equivalent to ADL) joining their American counterparts in this laudable fight? I hope so. And if they do they will receive the blessing and support of Canadian Jewry and of all decent-minded citizens in this land. Go forth, BB!

(Oh, yes. What of Datsun, Toyota and Hitachi? They too, as ADL makes known are boycotting Israel. So? So you have to ask?)



Organizations and People

what's new . . .

by Miriam Herman

Myer Sharzer

SHARZER MEMORIAL AWARD

The Canadian Jewish Congress is establishing a memorial scholarship in the name of Myer Sharzer, executive director of its Central Region from 1958 to 1972. As the late Mr. Sharzer was originally a newspaperman, and because of his continuing interest in journalism, **The Myer Sharzer Memorial Award** will be presented annually to a deserving student in the journalism course at Ryerson Polytechnical Institute in Toronto. Contributions may be made payable to the institute and sent to the Congress office, 150 Beverley St., marked to the attention of Sydney Harris who heads up the memorial award committee.

ADULT BAR AND BAT MITZVAH

Holy Blossom Temple is providing an opportunity to those adults who were never bar or bat mitzvah to prepare for a special kind of ceremony at the end of each season. The first ceremony is scheduled for the spring of 1974. Further information will be forthcoming in the fall, but plans are already underway for an intensive study session for the coming season.

BETH JACOB YEAR BOOK

Gachelet is the name of the yearbook published by the graduating class at Beth Jacob High School for girls. Its translation from the Hebrew is **Burning Coal**, a reference to the religious drive and zeal which motivates the school. The publication, which was edited by Etti Rosensweig and Leah Zimmerman, depicts all areas of school life--a blend of secular and religious studies intensely committed to Torah Judaism and including such extra-curricular activities as music, swimming, and drama. School principal is Rabbi Akiva Stefansky.

TEMPLE TOUR

One of the highlights of Temple Sinai's chartered tour to Israel this fall--tour dates are Oct. 15-Nov. 1--is to be the presentation of a fully equipped dental care unit to the children's village of Ben Shemen, courtesy of the Toronto congregation. Ben Shemen, under the direction of former Montrealer Rabbi Levine, serves underprivileged and orphaned children, and the gift means that, for the first time, these youngsters will be receiving a full program of dental care. By the way, the tour will be celebrating Simchat Torah in Jerusalem.

LECTURE AND DANCE

The new social and cultural group just formed under the auspices of the Labor Zionist Alliance for 25-year-olds and up (singles and marrieds) got off to a flying start at the inaugural meeting two weeks ago, according to organizer Jerry Jenesove. First, the group has chosen a name, The Professional Club (you really don't have to be a professional to belong). And second, the next meeting has been scheduled for Sunday, July 15, at 8:30 p.m. at the LZA centre on Viewmount Ave. There is to be a discussion on **Sexual Neurosis** by guest speaker Abraham Roytenberg, social worker, to be followed by a dance.

SUMMER FOR SENIORS

The Summer for Seniors program is having an informal get-together at the Creative Living Centre, Bathurst St., on Friday, July 20, from 10-12 a.m. with guest speaker **Toronto Star** columnist Sidney Katz. Other program interests are a Tuesday, July 24, visit to Ontario Place and a Thursday, July 26, trip to High Park. Also--a reminder that there is swimming at the Northern 'Y' Tuesday evenings, dances every other Sunday evening, and a men's cooking class Tuesday afternoons (if enought men are interested).

THERAPY THROUGH ART

The Toronto Art Therapy Institute is sponsoring a benefit concert on Friday, July 20, at 8:30 p.m. at the concert hall of the Edward Johnson Building, Queen's Park Cres. The concert will be an evening of classical music by violin-piano duo Raymond and Maria del Pico Taylor. The institute's art therapy program helps disturbed persons express themselves through art. But there is also a program called spontaneous art which helps normal children find their own creativity. The institute's executive director is Toronto psychiatrist Dr. Martin Fischer, and one of the art therapists is 'Y' staffer Gilda Grossman. Concert tickets may be obtained at the door or by phoning the institute.

WORKSHOPS AND CONCERTS

High school and college students are being given the chance to get together with a group of musicians for a series of musical workshops and concerts sponsored jointly by York University's Centre for Continuing Education and department of music. From July 23-Aug. 3 the six-man percussion ensemble **Nexus** will be giving lectures, demonstrations and instructions in percussion each weekday from 10 a.m. to 5 p.m. at Burton Auditorium on the university's Downsview campus. At the concerts given at 8 p.m. Monday, Wednesday and Thursday evenings of each week, Nexus will be joined by a number of distinguished artists. For information on workshops and concerts contact the Centre for Continuing Education.

Shalom Committee offers newcomers welcoming hand

By BARBARA ETCOVITCH

MONTREAL—

The slogan "Everything you wanted to know about your new community but didn't know who to ask," sounds like something out of a Woody Allen movie. Actually it is a saying created by the Shalom Committee of the Women's Federation of Allied Jewish Community Services to convey the ideas of friendship and assistance to all Jewish families moving into the Montreal area.

The Shalom Committee has been established to tell those in need everything they want to know about their new home in Montreal. The warmth, friendliness, and dedication of the committee members makes the fear of asking for aid unnecessary.

Mrs. Donna Levy, chairman of the committee explains that the group was started in November 1972 to welcome newcomers to the Jewish community in Montreal in the hope that such services would lessen the transitional burden. "It has been the experience of many of our members that such a move can be difficult and lonely," she explained.

The organization has been in contact with schools, synagogues, temples, hospitals, and real estate agents in order to facilitate the contacting of new families.

"Our welcoming committee is headed by chairman, Elca Taris. Her staff provides a warm welcome and gives all necessary information about the new location to the woman of the family," said Mrs. Levy.

Donna Levy

"We provide information and consultation. Our members work closely with the new families seeing to their needs. We would even like the new family to join one of our families for a sedar night," she stated.

All new families are assigned a committee member with similar interests and background. Age and the size of the family are important considerations. The woman of the family will always be welcomed by a "Shalom" member from a similar cultural and social setting.

"We invite Jewish families moving into the area to notify us in advance. In this way we are able to immediately locate them in an area best suited to their needs."

"We also tell them of the schools available for the education of their children; advise them on the Montreal synagogues; and even point out convenient shopping areas. Our aim is to organize their entire move for them," she stated.

Granny's Gift Shop to be outlet for elderly's goods

TORONTO—

"Leading a productive life, feeling needed and achieving a sense of dignity is what senior citizens in our society need and want," says Lil Goodman, herself a senior citizen and grandmother of nine.

That is why she is presently busy with the initial arrangements for the opening of a venture called Granny's Gift Shop. The shop is to be a vehicle for selling merchandise handcrafted by a group of senior citizen women who are members of the Creative Living Centre meeting at the National Council of Jewish Women building on Bathurst St.

Mrs. Goodman's role as shop administrator began when she applied for a New Horizon's grant. The $5,710 grant made the project possible. The funds are for operating expenses and the profits will be reinvested for expansion.

The concept of Granny's Gift Shop, which will be set up in the Council House, is to utilize the wealth of creative skills that these women have.

"We can sell merchandise at a substantial saving to customers," Mrs. Goodman explained. "Senior citizens need to show their independence. We are experienced and we have lived. All of us will be working, socializing and filling our own needs as well as that of other people."

A veritable dynamo, she served as centre president twice and still writes for their bulletin as well as for the Senior Sinai's, a senior citizens group at Temple Sinai.

She finds time to deliver for Kosher - Meals - On - Wheels and do volunteer work for Link, a community referral service operating out of the Willowdale Library in North York. But there are still a number of things she would like to do--for instance, study languages (she has studied French and Hebrew) and lots more reading.

She sums it up as an all encompassing quest. "I want to take advantage of opportunities that surround us... things to learn, and do, and see... things that open vistas of the world. It is like looking through a window, opening that window and getting to the outside and feeling life. That's what I like most... feeling life!"

Probation officer wins H.M. Caiserman Award

By MIRIAM HERMAN

CJN Staff Reporter

TORONTO—

A 60-year-old probation officer received the 1973 H. M. Caiserman Award presented annually to the Canadian writer "who has produced an outstanding work on a Jewish theme." Steven Nadasy was presented with the award by the Canadian Jewish Congress for his novel **The Werner Family**.

The Werner Family, a story of the triumphs and tragedies of a Jewish family in Hungary from the time of the First World War to the uprising of 1956, has been called an extraordinary novel that has "the authentic ring of truth and is related with rare novelistic art" by poet Irving Layton and "a minor masterpiece" by book reviewer Arnold Ages.

Nadasy practiced law in his native Hungary before coming to Canada in 1956. He published a summary for the Ouimet report on corrections and criminology in 1970 and is presently working on a new criminal code with the Canadian Criminology and Corrections Association in Ottawa that is to be presented to the law reform commission.

On accepting the award from David Satok, chairman of the Congress Central Region, Nadasy referred to the creation of his novel as "a job I pursued with relentless vigor during an immigrant's sleepless nights to reflect a relatively close picture of the Hungarian Jewish community from bloom to its almost total extinction."

He closed his address by saying that "when I wrote my book **The Werner Family**, I intended to hold a mirror for my new country, Canada, which I love so much, to caution against the same mistakes we made in Hungary.

"I am deeply convinced those patriotic Canadian Jews who closely guard and keep alive their Jewish traditions--with Israel in their heart--exist for the benefit of their country, faith, Torah, Israel and mankind."

. . . about people

University of Toronto Dean of Social Work **Albert Rose** has a new book off the press, **Governing Metropolitan Toronto: A Social and Political Analysis 1953-1971**. All those involved in city management have been keenly interested in the Toronto experiment and in his book Dr. Rose gives a detailed history of the Toronto experience. The book covers such things as city and regional planning, housing and urban renewal, transportation, education, welfare administration as well as an analysis of the problems in the city's social development.

* * *

Sheldon and Lynda Pelly have just returned from a year in Jerusalem where Sheldon was attending the Hebrew Union College. From here the young couple go to Cincinatti in the fall for a four-year rabbinical course at HUC for Sheldon and a masters degree in education at the University of Cincinatti for Lynda. Actually, the year in Israel was their honeymoon year and they returned back in Toronto just in time for brother **Gary Pelly's** wedding to **Elise Katz**. So it has been quite a year for the Pelly family--two weddings plus a 25th anniversary for parents **Betty and Mac Pelly**.

* * *

Another wedding for **The CJN** --office staffer **Hannah Rosenzweig** marries **Alan Silverstein** this Sunday, July 15, in a Beth Tzedec ceremony with **Rabbis Richard Marcovitz and Albert Pappenheim** officiating. Hannah is the daughter of **Mr. and Mrs. Aron Rosenzweig**. Alan, who enters second year law at York University in the fall, is the son of **Mr and Mrs. Irving Silverstein**. The couple are planning a London, England, honeymoon.

* * *

Before leaving for Israel and the Macabbean games last week) Borough of York alderman **Ben Nobleman** told us that his five-year-old son Mark, who was already in Israel visiting relatives with Ben's wife Norma, had learned enough of the language to write his postcards in Hebrew.

Rabbi Stuart Rosenberg has been granted a $4,000 Canada Council grant to write a book on the Jews of Quebec.

* * *

Stephen Adler, who joined the Toronto Symphony Orchestra a year ago as advertising and publicity co-ordinator, has become acting director of public relations.

* * *

James F. Kay

Toronto businessman **James F. Kay** was elected president of the Jewish National Fund of Toronto at the organization's annual meeting. Mr. Kay, a native of Winnipeg and a resident of Toronto since 1964 has been active in many phases of the Jewish community as well as the United Community Fund and Council on Drug Abuse. He succeeds Charles A. Kent who becomes chairman of the board.

* * *

Rabbi Bernard Baskin of Hamilton's Anshe Sholom Temple and **CJN** book reviewer is one of the new members of McMaster University's board of governors.

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Organizations and People

In my view

By CHARLES LAZARUS

MONTREAL-

Comes the summer season and my phone starts ringing, as I'm sure do many other Jewish phones in this fair and gracious city, with callers from distant points here on holiday, trying to find a kosher restaurant of high quality or a kosher resort hotel of similar calibre.

The only answer I can give them, in truth, is no answer at all; for proud as we are of our image around the world as a Jewish community, the fact is that the public kosher dining facilities are very limited, almost totally unpublicized, and hardly in keeping with Montreal's cosmopolitan reputation as a centre of fine wining and dining.

A native or visitor who observes the rules of kashruth, and is even willing to pay the price, does not have anywhere to partake in food and drink without doing violence to his beliefs, his conscience and, most important, his good taste.

I know not what the situation is in Toronto, New York, Chicago or other communities boasting of the manner in which the Jewish identity has been maintained with traditions intact; but here in Montreal, the problem of "eating kosher" outside the home or away from home, is a serious matter.

The trouble with trying to tackle this problem which should be sitting at the door of the professional and non-professional community leaders, is that all the explanations you get are logical --and there is a wide margin of difference between something that is logical and something that is right.

To start with logic, here's the syllogism:

A kosher restaurant or resort hotel, operated with a high quality policy, is economically disastrous; only a small minority of the Jewish community is ready to patronize a strictly kosher establishment, even of high quality; therefore you cannot expect individuals to gamble on kashruth.

Well, of course, since I am neither a man of affluence nor influence, and since I am still a believer in a private enterprise system possessed of a reasonable degree of social conscience, it is not for me to tell investors how to invest their money.

As they say, ein meiah, ein deiah... or to put it somewhat more bluntly, no money, no advice.

However, it is not at all inappropriate to suggest that community leaders obsessed with the idea of preserving the Jewish identity and continuity, should at the same time assume the obligation of making sure that persons committed to the observance of kashruth, be provided with kosher facilities of which the community is proud.

Even if this means, I might add, community subsidizing of public kosher services.

What seems so strange about this situation, is that the Montreal Jewish community has set an example for others to follow, in the development of superb institutions -- a hospital, schools, the YM-YWHA, a Yiddish drama group, a Canadian Jewish Congress and Allied Jewish Community Services--yet does not seem at all bothered by the fact that there is no decent facility for kashruth.

I really don't know what the story is for this lack; but I do know that virtually every major hotel here has found it necessary to include kosher services in its banquet facilities, and although it is surely more expensive than non-kosher service, there is hardly a major Jewish organization who would impose a non-kosher dinner, even if cheaper, on its guests.

It seems strange that in the Soviet Union or in Arab nations where repression of Jewish tradition has become all but national policy, we would pay almost anything to achieve a liberalization of Jewish life in those countries.

But here, where there is every opportunity and encouragement to permit Jews to live as Jews, to whatever degree their conscience tells them, we blow it.

Mr. Lazarus is on the editorial staff of The Montreal Star.

Golem coffeehouse has different flavor

By ELLIE COLEMAN

MONTREAL-

The Golem used to be a legendary monster wreaking vengeance on the persecuters of Jews in medieval Prague. Now the name refers to a coffeehouse on Stanley Street which, unlike its counterpart from the Middle Ages, hopes for a rapprochement between Jew and non-Jew.

On June 16, Hillel's Golem Coffee House or "Boite a Chansons" opened its doors to young people of Jewish, English, French-Canadian, and any other cultural backgrounds found in a city like Montreal.

With dark, heavy chandeliers hanging from the ceiling, plants overflowing the earthenware pots dispersed about the room, and rough wood planks alternating with gaily designed wallpaper to cover its walls, The Golem is downright exotic. At the far end of the oblong room, beyond some 20-odd small, varnished tables, there is a small, square stage.

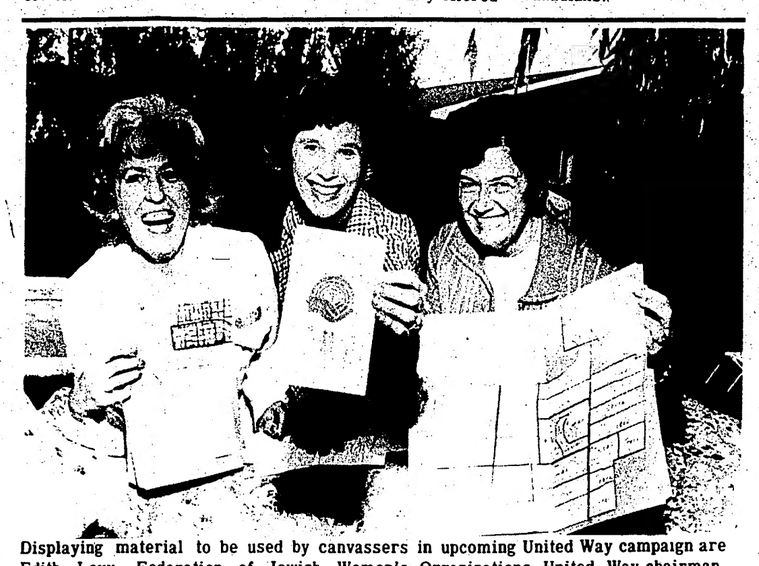
Steve Levy, Hillel director at Sir George Williams University, was aiming for a professional look when he undertook the management of Golem for the student organization. "The coffeehouse is an outgrowth of some thinking we at Hillel have been going through vis-a-vis our feelings about being Jewish in Quebec," explained Levy. "It is one of several 'outreach programs' dealing with the problem.

"Music is international--people love to get together and sing. If the music is good, people will come. And if they come, we end up with a cultural exchange whereby people can learn about one another without being suspicious and paranoid."

Levy stressed that entertainment in Montreal tends to be severely divided by the two main ethnic categories. On one side of the fence you find The Yellow Door Coffeehouse; on the other, Cafe L'Arte. But in Golem, you find French, English, a strong Jewish component, and an open invitation to other ethnic groups wishing to be performer or spectator.

"Other coffeehouses are much more traditional in their approach. They'll book somebody for a whole week, whereas our approach is to give you this multi-cultural flavor and flair, so that any given night in the week there is a different performer. At the same time we're exposing a lot more singers --16 different people in any given month. There's a lot more work that goes into this kind of co-ordination, and more expense, too," he said.

Performers are paid a set fee, which is in the range of what is normally offered around town. Spectators pay 25 cents or 99 cents, depending on who the performer is that particular night. On the second weekend, Golem featured one Yiddish singer, one English-Canadian, and two French-Canadians.



Displaying material to be used by canvassers in upcoming United Way campaign are Edith Levy, Federation of Jewish Women's Organizations United Way chairman, Bev Hale, chairman, United Way Residential Division, and S. Shanker, FJWO president.

Organizers at Hillel batted the idea around for about a year before they came up with the plan for a "boite a chansons" located right in McGill's Hillel House, and conveniently in the middle of downtown Montreal.

Levy is quick to point out that the new coffeehouse in its present state has barely realized its potential: "We didn't open up with a big bang and arrange things so that there would be no room for change. We've started with three nights a week. Soon we hope to have special Friday night programs --a mystical night dealing with Kabala, for example. We want to have dance workshops with Israeli dances being learned along with French - Canadian dances. Later, we may serve sandwiches, cakes, different kinds of herbal teas."

"I really think this thing is going to be phenomenal," he added.

Aba Gefen: 'World still indifferent'

Diplomat ashamed of naive attitude after Holocaust

By DOROTHY LIPOVENKO
CJN Staff Reporter

TORONTO-

Aba Gefen has survived what kids just read about in books--the Nazis. But the former consul-general in Toronto still winces under his own growing pains--the pains of disbelief.

"After the Holocaust, we the survivors, hoped for a Jewish state, independence and sovereignty. We believed after the world learned of Treblinka and Auschwitz, this would put an end to anti-Semitism. We were naive. It proved just wishful thinking," he said.

Gefen, who returned to Israel two years ago, sits in the lobby of the New Mount Sinai Hospital. He is revelling in one of life's mysteries --he has become a grandfather for the first time and has just returned from seeing his daughter, Ruhama, and his grandson.

Gefen's Unholy Alliance, lies in his briefcase. The Eichmann trial and his own hellish experiences running from the Nazis in his native Lithuania, prompted him to write the original book. It was published in Israel in 1961 and enjoyed a Spanish printing in Argentina in 1966, where Gefen was

Aba Gefen

consul-general. The Munich massacres induced him to write an English version that would amplify and update the original book with his perceptions of the Canadian attitude towards Israel and Zionism.

Gefen, who how heads the Israeli foreign ministry's department for cultural and scientific relations, is not caught up in the upper stiffness of diplomats. He's mild-mannered and his blue eyes light up with fierce intensity when he says that "anti-Semitism still exists, but under the new name of anti-Zionism."

"Anti-Semitism denies civil rights to Jews while anti-Zionism denies Jews a collective existence in Israel.

"Our haters... and their motives haven't changed. Nor has world indifference. When I was a little boy, I was afraid to hit back at a gentile when he hit me. Now things are different. Israel isn't afraid to hit back."

Israeli sun and four Canadian winters have combined to give Gefen a ruddy, hash-brown complexion. The Canadian climate may not be as warm as that in Argentina, but the people, he feels, make up for that. Gefen has high praise for Toronto Jews, whom he feels are good Canadians and good Jews.

"They combine their religious, cultural and spiritual values, and their identity with Israel with their love for the country in which they are constructively integrated," he said.

Israel pilgrimage every seven years is proposal from Rabbi Plaut

TORONTO-

Israel has a problem--tourism.

According to Shmuel Ovnat, consul general to Toronto, tourism, one of Israel's main sources of revenue, has fallen off this year. What's more surprising is that tourism has slackened during the year of the 25th anniversary.

But a group of Toronto rabbis, who met recently with Ovnat to discuss the problem, think they have a solution. It's called the Toronto plan, proposed by Rabbi Gunther Plaut of Holy Blossom Temple. It's thrust is to have community members make a pilgrimage to Israel at least once every seven years. The plan will be submitted to the Toronto Board of Rabbis shortly.

"Israel shouldn't be just another place to visit, like Japan or Spain," said Rabbi Richard Marcovitz of Beth Tzedec. "It is something special. It is our spiritual homeland and has a special meaning for us."

That kind of noblesse oblige, however, poses certain financial restrictions. How many Jews can afford a trip to Israel, let alone a trip once every seven years?

Rabbi Marcovitz admits

Rabbi Plaut

that drawback of the plan but he's quick to point out that Jews take summer and or winter homes in Florida for three or four months of the year when they could be soaking up the same sunshine in Israel.

The rabbis aren't acting in a commercial venture; rather, it is an idea of concern for the land," he said.

The rabbi said he would like to see simchas being celebrated in Israel as another way to boost the tourist industry.

The drop in the number of foreign visitors and dollars has El Al worried. Last winter, they advertized a combined airfare and 10-day hotel accommodation to Israel for $440. "It didn't even get a nibble," said Rabbi Marcovitz.

LOST RELATIVE

Anyone knowing the whereabouts of the daughter of Rashi Mirmelstein, niece of Henry Mirmelstein of Pennsylvania U.S.A., please contact Box 3929, The Canadian Jewish News, 22 Balliol St., Suite 15, Toronto M4S 1C1.

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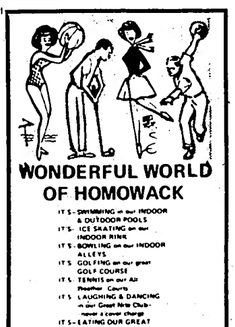
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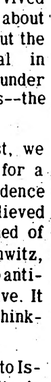
Shia Smay.

This young man was one of the three top students in the graduating class of Ner Israel Yeshiva which held its graduation exercises recently.

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A visit with Bedouins

Arizona style dude ranch prospers where roses died

GALILEE–

It is a dude ranch, in the very best Arizona style. A bar, high stools, wooden furniture--and the guests are devoring chicken - in - a - basket or hot apple pie. Is this Israel?

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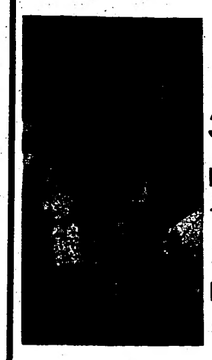

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KALINOWSKI, Maurice -- On July 6, late of 194 Glen Cedar Rd.
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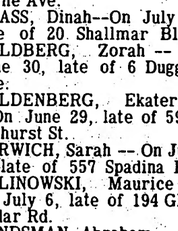

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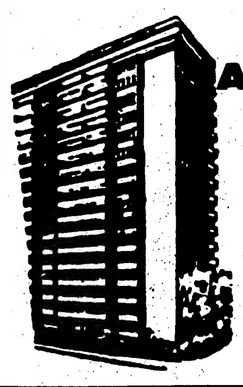

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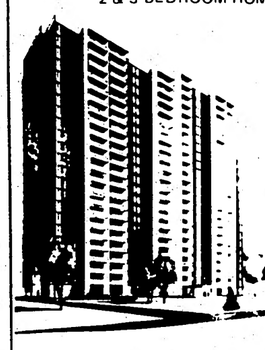

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Arts

To celebrate the 25th anniversary of Israel, the artists at Wedgwood Canada have designed this blue and white Jasper commemorative sweet dish.

Israel faces unholy union

books

By BERNARD BASKIN

UNHOLY ALLIANCE by Aba Gefen, Yuval Tal Ltd. 7.95

There is an unholy alliance around the world directed at the Jewish people and the state of Israel. "What else is common to old leftists in Russia or China and neo-Nazis in England, South Africa or the United States; to new leftists in Germany and neo-Fascists in Italy; to a liberal United Church editor, an avowed anti-ecumenical Vatican spokesman and Arab "Black Sptember" terrorists; to a nationalist, Socialist bigot in Quebec, a Black general in Uganda and a white "Tacuara" racist in Argentina?"

Aba Gefen, now a senior Israeli diplomat, and well-remembered for his outstanding achievements as consul general in Toronto, has written a dramatic and informative book, the major portion of which is concerned with the rescue work of Brichah, the illegal, clandestine organization that was formed in Europe after the war. Its major aim was to smuggle refugees with false papers across frontiers and barriers -- man-made and natural -- on their way to Eretz Yisroel. The desperate remnants of Nazi terror and barbarism, revenants from the death-camps and dark forests, could not be denied. But they needed direction and encouragement and the knowledge of techniques and stratagems that would bring them to the land of their dreams.

Working out of a refugee centre in Salzberg, young Gefen -- himself a brand plucked from the fire, who witnessed the horrifying death of most of his family and townspeople in Lithuania--was untiring in his efforts to redeem fellow Jews. His stirring account is filled with astonishing episodes, unselfish acts of heroism and human solidarity and the everyday successes and failures of the small Brichah group, most of whose members were either members of the Jewish Brigade, or specially trained Shlichim from Palestine.

The author pays tribute to a number of helpful American army officers; especially Captain Stanley Nowinski. He was "a truly righteous person, our guardian angle in all our troubles and mishaps who had undergone so much, had risked his career and endured wicked vilification for his humanity... his dedication and friendship did not flag and he continued to stand at our side unhesitatingly."

A considerable part of the book deals with numerous aspects of Jewish history and tradition. Gefen excoriates anti-Semites of all hues and stripes, with a special swipe at Professor Arnold Toynbee; describes the age-old ambivalence -- and often sheer hatred -- of the organized Christian Church towards Jews; explains the special problems Jews face in Iraq and Syria; establishes an emotional and intellectual justification for the Jewish attachment to Jerusalem; details the privations and courage of Russian Jews and their willingness to defy a despotic government, and furnishes a background to the 1948 War of Liberation.

Along the way the writer comments on the matter of German guilt, the life of Herzl, the activities of the Jewish Defence League and the attitude of the British toward Palestine through the years.

There are many references to Canada and the author's controvery with the United Church.

Unholy Alliance is not without its chortcomings. The details of border-crossings and criss-crossings tend to become confusing, the material is often choppy and episodic, some of the views expressed are open to question and the translation from Hebrew is given to vivid purple patches. However, this is a splendid account of a little known phase of European liberation and the absorbing testimony and ideas of a stalwart Jew.

Pedestrian script disservices Cannes winner The Hireling

films

By RICK KARDONNE

As a result of my June 1 article concerning the official exclusion of Israel from the 1973 Cannes Film Festival, I was invited to attend a private screening of the grand prize winner, Britain's **The Hireling**, starring Robert Shaw and Sarah Miles.

This tale of class distinctions, set in the rural English moors, concerns a chauffeur (Shaw) in the service of a landed widow (Ms. Miles) on whom he has a crush but she knows nothing. Engaged to a rising wealthy politician, she can only confide her deepest personal thoughts to the chauffeur. At first, in order to conceal his loneliness, he tells her that he is married, but then, when he can no longer bear the sight of her being engaged to the politician, he breaks down and tells her the truth: that he is a lonely man who's deeply in love with her; to which she replies her total lack of romantic interest in him.

Subsequently, he suffers a nervous collapse, crashing up the chauffeur car; directing his frustration not at her but at his own little dingy house.

Excellent photography and a mature, intelligently sensitive performance by Sarah Miles are disserviced by a script so pedestrian and obvious that I couldn't resist the temptation to look at my watch every 15 minutes or so, waiting for the movie to end. There is absolutely no room for the unexpected or the innovative; the plot is so predicatable. Perhaps **The Hireling** is not a bad movie, but it is certainly not the kind of film one would expect to win such a touted award as that of grand prize-winner of the Cannes film festival.

Which accentuates what I said on June 1 concerning the great need for a much greater foreign export of Israeli movies. I enjoyed **I Love You Rosa**; I'm glad to see it still playing at the Nortown Cinema, and hope that this will be the beginning of the constant availability of at least one (and hopefully, as many as are produced) Israeli movie for public viewing not only in Toronto but in every other major Jewish population centre.

Let's hope that Toronto will soon see Willie Gafni's **Death of a Stranger** (starring Jason Robards and Gila Almagor), **The Highway Queen** (also starring Gila Almagor), Stephen Stern's **Neither by Day or by Night**, Uri Zohar's **Peeping Toms**, and Moshe Mizrachi's **The House on Shloosh Street**. All of these current Israeli movies are cinematically superior to **The Hireling**.

Sisters Of Mercy

A love 'em and leave 'em potpourri

By LYNN SLOTKIN

Niagara-on-the-Lake-

If we are to take **Sisters Of Mercy**, a compilation of Leonard Cohen's poetry, songs, and letters, (presented at the Courthouse Theatre by a company of six) at face value, then Leonard Cohen is a "sex-fiend." It's hard to believe that the man who has written six books of poetry, two novels, and recorded four albums of his songs, all different, can appear to be so one-dimensional and boring.

Gene Lesser, the man responsible for the concept and direction of the show, says he wants to show Cohen's attitudes towards man-woman relationships. But all Lesser seems to be able to come up with is a styleless, unbalanced, "mishmash" about a man whose only pleasure seems to be "bedding down" with the ladies and the ladies loving it.

There is little of the introspective, thoughtful Cohen in this show, and all one can do is wonder shy. Why are there no poems expressing his great awareness of his Jewishness, which is so prevalent in much of his work? Why is there so little mention of his hopes, fears, and guilts, again, so prevalent in his work?

Only rarely is there reference to women in intellectual and even spiritual terms, as opposed to sexual terms, songs like **Suzanne** and **Sisters Of Mercy** seem to be the only two that come to mind. And only rarely does Cohen's sensitivity come through in the chosen works, and when it does, it is out of place among all the raunchiness.

Lesser's choice of material does not demonstrate any real progression in Cohen's maturity or thought. Instead Lesser opts for throwing in as many of Cohen's familiar works "any which way," and therefore, all meaning disappears. For example, a speech on copulation is followed by the lovely song **Suzanne**; the reading of a tender letter to Marianne (one of Cohen's lovers) telling of his desire to be with her again, is followed by a raucous, yelled version of **So Long, Marianne**, in which he berates her and tells her they have to part. The logic escapes me.

Musical director, Zizi Mueller, seems to have done the impossible by arranging the music so that it sounds the same. The company, by and large, carries this sameness to the bitter end.

Nicolas Surovy, who plays the part of Cohen has a strong resemblance to Robert Redford and that's about as positive as I can get about him. He can neither sing nor act. He presents Cohen as a heartless, insensitive, passionless man, with a "love-'em and leave'em" attitude. Michael Calkins plays Cohen's alter-ego--the Cohen who sometimes thinks of women in more intellectual terms. He has a somewhat sweet voice but with little range, unfortunately the material he is required to sing is a little outside what he is capable of reaching vocally.

The four women in the show, Emily Bindinger, Gale Garnett, Pamela Paluzzi and Rosemary Radcliffe seem to represent the various types of women Cohen has been involved with. Miss Bindinger has a lovely voice and waifish look about her, but she is used so little that it's hard to comment further. Gale Garnett, with her marvellous, sultry voice is quite good as the seductive, "experienced" woman. Pamela Paluzzi has the best voice of the group; she's a terrific "belter." She also has a fascinating allure about her. Rosemary Radcliffe is fresh and pert and totally uncomfortable to watch. Her pseudo - sophisticated manner, and affected accent are obvious and out of place.

Carrie Robbins' costumes add nothing to the show. They look like rejects from a Hadassah bazaar. Robert Taylor's rather sombre brown set is too serious for the sloppy, careless manner in which this show is handled. The centre set piece, a bed, is not symbolic of anything, but merely representative of where director Lesser probably thinks Cohen's mentality is concentrated.

Leonard Cohen is shortchanged in this show. You never really find out what kind of a man he is. If you are interested, I would suggest the nearest library for a reliable source.

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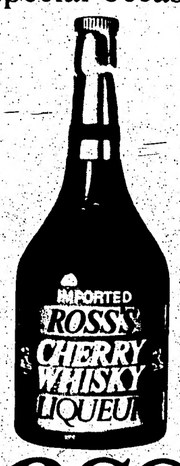

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